

130 Reasons to Reject Traditional Christianity for Messianic Judaism

*The Theology of the Seven Ecumenical Councils and the
Eastern and Roman Churches Refuted*

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1. The original sect of the Messiah and his apostles were the Nazarene Judaizers. Not the Christian Anchoretics. *Epiphanius of Salamis*[1] states that the Natsarim, adherents of Messianic Judaism, were distinguished from Christians in name, were the original believers in the Messiah, distinguished themselves from Talmudists and were suspected of denying the Trinity Doctrine. Jerome also mentions them.[2] Replacement Theology became so dominate in Christian Theology that Anti-Semitic Creeds such as the *Profession of Faith, From the Church of Constantinople* required, “As a preliminary to his acceptance as a catechumen, a Jew ‘ must confess and denounce verbally the whole Hebrew people...replying in these words: ‘ I renounce all customs, rites, legalisms, unleavened breads and sacrifices of lambs of the Hebrews, and all the other feasts of the Hebrews, sacrifices, prayers, aspersions, purifications, sanctifications and propitiations, and fasts, and new moons, and Sabbaths, and superstitions, and hymns and chants and observances and synagogues, and the food and drink of the Hebrews; in one word, I renounce absolutely everything Jewish”.[3]

Tell me, how does one who believes in the Messiah, renounce the Hebrew people and everything Jewish when the Scriptures are written in Hebrew, the Messiah himself was Hebrew, and the name of the creator is Hebrew? This is the fundamental contradiction of the Christian religion that has created the platform for so many savage Anti-Semitic movements in its history. One can read *The Canons of the Fourth Lateran Council*, 1215 A.D., CANON 68, and think he is reading something written by Adolf Hitler.[4]

2. The Bible and **probably** the entire New Covenant was written in Hebrew with the gospel of Luke as a possible exception.[5] A popular objection is that Hebrew was a dead language by the age of the Messiah. This is contradicted by

the Messiah's own use of Hebrew in the Greek text itself in Mat. 27:46 and Acts 26:14. Josephus says in *Antiquities of the Jews*, Book XX.11, that educated Jews struggled to learn Greek not Hebrew. During the Bar Kochba Revolt Jewish coinage was inscribed with Hebrew. Also the Dead Sea Scrolls contained much Hebrew and were dated up to 318 A.D. There is also the Peshitta the Mishna and the Gemara which were written in Aramaic. Moreover, please consider the absurdity of the assertion that as the Messiah taught in a Semitic tongue that his words were being written down in Greek! Absurd!

3. The Messiah was a Hebrew and kept the Torah. The Messiah's name was not *Jesus*. There is no "J" in the Hebrew or in the Greek alphabets. The Geneva Bible did not have the *Jesus* spelling and neither did the 1611 King James version. The *Iesus* spelling does not appear in the Greek either. *Iesou* is the English spelling of the popular Greek manuscripts used by modern Christian Theologians. However, in the Codex Sinaiticus, the *Iesous* name appears nowhere. The development of the name *Jesus* does have some unmistakable Pagan roots with the Greek god *Iasus*. This is not an isolated incident. The Greek "New Testament" also (coincidentally?) changes the name of the prophet *Eliyahu* to *Helios* the Greek Sun God. Our Anglo-Catholic tradition, since the writing of the 1611 KJV Bible, has changed the word *Passover* to the pagan celebration of Easter in Acts 12:4.[6] Acts 7:45 and Heb. 4:8, when speaking of the prophet Yēhowshuwa, contain the same spelling of Yēhowshuwa as for the Messiah. The Apostles and the Messiah spoke against Rabbinic Tradition, not the Torah. Messiah stated plainly that he did not come to do away with the Torah.[7]

4. The Torah commanded Israel not to take the Creator's name in vain (By the way, this command is not contained in

the “New Testament”).[8]Moreover, the Creator commanded Israel to swear by his name.[9] The name of the creator is יהוה (Yahuw(v)ah, Yahweh or Yah in the contracted form[10]).[11] Yahweh is a conjugation (3rd masculine singular form) of הָיָה (*hayah*)[12]. *God* is not the name of the Creator. It is merely a generic title.

5. Can the religion that claims to fulfill Judaism be a religion of four gods, of swine eating, blood drinking, the celebration of pagan holidays, prayers to paintings and images, a pagan view of the soul, the body and sex, a rejection of the Sabbaths and an admitted aversion to the Hebrew Jewish people? Not to mention that Christian Theologians like John Chrysostom in his *Eight Homilies Against the Jews*, which were championed during the Nazi regime, have advocated pure hatred towards these people. The answer is simple: **NO**.

6. The doctrine of the Trinity as taught by the Seven Ecumenical Councils is directly contradicted by Scripture which teaches strict Monotheism.

John 17:1 Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You, 2 even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life. 3 This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

1 Cor. 8:6 yet for us there is but one God, the Father, from whom are all things and we exist for Him; and one Lord, Jesus Christ, by whom are all things, and we exist through Him.

1 Tim. 2:5 For there is one God, and one mediator also

between God and men, the man Messiah Jesus

7. The Bible never refers to the One God Yah as three persons or an essence, but always one person.[13]

8. Yeshua(Jesus) Messiah is clearly denoted as being subordinate to the Father, not merely at the level of hypostasis but at the level of nature.

John 14:28 You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I.

Mark 13:32 But of that day or hour no one knows, not even the angels in heaven, nor the Son, but the Father alone.

9. The glory and worship given to the Son is something bestowed to him by the Father. It is not his innately.

John 5: 22 For not even the Father judges anyone, but He has given all judgment to the Son, 23 so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

John 8:54 Jesus answered, "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, 'He is our God';

Acts 2: 36 Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified."

10. The only time the Greek translation of the New Testament uses the Greek word *Theos*, commonly translated *God*, and attaches a numeric value to it (Thus a monotheistic context), it is referring to the Father; never to the Son or Spirit. And the fact remains, the One God is never said to be a divine nature. The Scripture does describe *the Father* as the one person who is, *the one and only God*,^[14] *the only true God*,^[15] *one God, the Father*,^[16] and *one God and Father of all*.^[17]

11. Yeshua commanded that prayer be offered only to one person, the Father Yah.^[18]

12. The teachings of the Pre-Nicene and Nicene Fathers are more than difficult to justify the Trinity doctrine. The teaching of the Early Christian Fathers is summed up in these six propositions:^[19] I. There is but one God, the Father. II. There are at least two (not mere names or modes) truly distinct persons^[20], the Father, the Son or Word of God and the Holy Ghost. These persons are not only hypostases but individual beings.^[21] III. These Persons are generically consubstantial, i.e. the divine Persons are homoousios, not monoousios.^[22] IV. There is but one beginning/cause (monarchia), one font/fountain or principle of divinity, God the Father, who alone is autotheos, God of and from Himself. Thus, the Son and Holy Spirit derive their being, divinity, and in the case of the Son, personhood from Him; the Son by generation, and the Holy Spirit by procession. V. This derivation is not limited only to the person of the Father, or the divinity of the Father, but rather, from both the personhood and divinity of the Father. VI. The Son is subordinate to the Father and this subordination does not pertain to the economy of salvation only but also to the order of being before all worlds.

13. The Council of Constantinople 381 A.D. and later creeds, changed the meaning of the original Nicene Creed 325 A.D. into a sense contradictory to its original intention by removing the phrase “*of the essence of the Father*” and Nicea’s anathemas. In the Nicene Creed 325 A.D. we read, “Homooousion to Patri” (consubstantial with the Father). Yet this was translated, “*unius substantiae cum Patre*” in the Latin by Hosius, or whoever first translated the Greek into Latin. Thus *homooousios* became *monoousios*. A generic sense was replaced by a numeric sense. In other words, Nicea 325 A.D. affirmed **multiple beings** that had the same *type* of nature but only one of those beings was the One God and that was the Father because he is the only source and cause of all, thus the Supreme Being. Constantinople 381 A.D. and later creeds affirmed **one being**. This is a radical change in meaning.[23] The reason why this change was needed was to buttress the establishment of Neoplatonism.

14. The idea that God is an essence that manifests itself in three persons is a result of Neoplatonism that primarily arose with the influence of Plotinus through Origen, Pseudo-Dionysius and Victorinus’ influence on Augustine.[24] Neoplatonism taught a Pantheistic system which posited an absolute singularity, The One, as the ultimate principle, which all finite things are eternal manifestations, being one substance with The One.[25] This infinite emanation constituted a hierarchy of being with intermediaries at each level of the hierarchy. In the case of traditional Pantheism and Gnosticism, Porphyry and Iamblichus asserted that one moved up the chain through occult knowledge that was revealed to the person by the intermediary. [26] At the culmination of spiritual disciplines, according to Plotinus’ Philosophy, man’s entire nature is rescinded in order to be dissolved into The One through mystic trance. Christianity continued this basic

metaphysical structure. The Christian Doctrine of Divine Simplicity is the Neoplatonic Doctrine of The One.[27] The western Christian Doctrine of the Filioque collapses the Economic and Ontological actions of God, thus blatantly aligning itself with Pantheism. The traditional view of Christian Church Government was also taken straight from Neoplatonism.[28] This structure also produced the same Pagan Monastic theory of ethics and sex that we find in traditional Hinduism and Buddhism.[29] As was perfected in the Eastern Church, Plotinus' ecstasy was transitioned into Hesychasm through which the communicant is united to God in a "union in ignorance." [30] My concern is summarized by a standard Western Civilization text, "Medieval thinkers sharply differentiated between spirit and matter...The Medieval individual's understanding of self stemmed from a comprehension of the universe as a hierarchy instituted by and *culminating in God*...God's revelation reached down to humanity through the hierarchical order...Thus, all things in the universe, from angels, men, and women to the lowest earthly objects, occupied a place peculiar to their nature and were *linked by God in a great, unbroken chain*." [31]

As we can clearly see, Divine Simplicity, Pantheism, Hierarchical(Chain of Being) Ecclesiology and Monasticism are parts of a connected Epistemological and Metaphysical system. To adhere to one, is to adhere to all of them and you cannot believe the doctrine of the Trinity without explicitly adhering to the Doctrine of Divine Simplicity. This is the circle in the middle of the triangle. It makes all the rest of these doctrines necessary. It collapses nature and will, requiring Pantheism. It makes knowledge subject to a Hierarchical system of implicit faith, because it puts God in an incompatible metaphysical category to human language: huperousia. Finally, it makes Monasticism

necessary by perceiving essential human nature as the obstacle to overcome to achieve ultimate enlightenment.

15. Yeshua's prayer life contradicts the entire hypostatic system. The hypostatic system said that Yeshua's prayers were an economic encouragement for people to pray to God in trust and was a mark of Yeshua's humility. John of Damascus says in *An Exposition of the Orthodox Faith* Book 3.22,

"He is, moreover, said to grow in wisdom and age and grace Luke 2:52... His own increase, and everywhere taking as His own that which is ours. But those who hold that He progressed in wisdom and grace in the sense of receiving some addition to these attributes, do not say that the union took place at the first origin of the flesh, nor yet do they give precedence to the union in subsistence, but giving heed to the foolish Nestorius they imagine some strange relative union and mere indwelling, understanding neither what they say nor whereof they affirm. For if in truth the flesh was united with God the Word from its first origin, or rather, if it existed in Him and was identical in subsistence with Him, how was it that it was not endowed completely with all wisdom and grace? Not that it might itself participate in the grace, nor share by grace in what belonged to the Word, but rather by reason of the union in subsistence, since both what is human and what is divine belong to the one Christ, and that He Who was Himself at once God and man should pour forth like a fountain over the

universe His grace and wisdom and plenitude of every blessing.”

Book 3.24,

“How then did it happen that our Lord offered up prayer in the case of Lazarus, and at the hour of His passion? For His holy mind was in no need either of any uprising towards God, since it had been once and for all united in subsistence with the God Word, or of any petitioning of God. For Christ is one. But it was because He appropriated to Himself our personality and took our impress on Himself, and became an ensample for us, and taught us to ask of God and strain towards Him, and guided us through His own holy mind in the way that leads up to God. For just as He endured the passion, achieving for our sakes a triumph over it, so also He offered up prayer, guiding us, as I said, in the way that leads up to God, and fulfilling all righteousness Matthew 3:15 on our behalf, as He said to John, and reconciling His Father to us, and honouring Him as the beginning and cause, and proving that He is no enemy of God.” [32]

First, these accusations against Nestorius have been proven completely wrong. John of Damascus says,

“those who hold that He progressed in wisdom and grace in the sense of receiving some addition to these attributes...do not say that the union took place at the first origin of the flesh, nor yet do they give precedence to

the union in subsistence, but giving heed to the foolish Nestorius”

In the council of Ephesus, Notes section of Canon 9 Nestorius said,

“If anyone says that the form of a servant is of like nature with the Holy Ghost and not rather that it owes its union with the Word which has existed SINCE THE CONCEPTION”[33]

John is simply wrong. Moreover, here he admits that the Antiochene system can explain the growth in wisdom and grace while his cannot and in desperation can only cling to a falsity to have a leg to stand on. It has been shown he does not. In addition, John denies that Yeshua’s prayer life was a response to real situations of crisis and faith **because he was in need.**

*Heb 5:7 Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to **save him from death,** and **having been heard for his godly fear.** ASV*

*Heb 4:15 For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath **been in all points tempted like as we are,** yet without sin.*

*Luk 22:44 And **being in an agony he prayed more earnestly;** and his sweat became as it were great drops of blood falling down upon the ground. ASV*
Isa 49:4 I have laboured in vain, I have spent my strength for nothing and vanity

The hypostatic construction simply cannot explain these passages.

16. There is no definition of the hypostatic union and the attempts that are usually given are Arian. (McGuckin acknowledges the hypostatic union's Arian problems, see page 178)[34]

All the hypostatic authors I have read refer to the union as, "ontological" (McGuckin 184, 196), "metaphysical transformation" (Cyril, McGuckin 187), or "essential." (Turretin Vol 2.13, John of Damascus Book 3) Yet how this can happen without changing the essence of the Second person and positing a lower deity, they have only sophistry to appeal to. Damascus says in reference to the hypostatic union,

"and not in a personal or relative manner, or as a matter of dignity or agreement in will, or equality in honour, or identity in name, or good pleasure, as Nestorius, hated of God, said, and Diodorus and Theodorus of Mopsuestia, and their diabolical tribe...but by synthesis; that is, in subsistence, without change or confusion or alteration or difference or separation"[35]

Here he braves a positive construction. Merriam Webster's dictionary defines synthesis:

"1 a : the composition or combination of parts or elements so as to form a whole b : the production of a substance [Here you have something new produced and this definition is Eutychus'] by the union of chemical elements, groups, or simpler compounds or by the degradation of a complex compound c : the combining of often diverse conceptions

into a coherent whole; also : the complex so formed.”

The first definition proves one nature. The second proves Eutychus’ three natures. The last definition is indistinguishable from the first in the context of the incarnation. So I argue that he fails to provide an Orthodox definition.

Damascus continues,

“For we look upon the union as essential, that is, as true and not imaginary. We say that it is essential, moreover, not in the sense of two natures resulting in one compound nature, but in the sense of a true union of them in one compound subsistence of the Son of God, and we hold that their essential difference is preserved.”

Here he fails to tell us what he means. A “true union”? If the union is essential, it is a union of essence. What he seems to be demanding though is a denial of nominalism with reference to the union. This is semantic drivel. Leo Donald Davis, in *The First Seven Ecumenical Councils*, describes Prestige’s view of the hypostatic union in the Council of Ephesus:

“That is, explains Prestige, ‘a concurrence of the divine and human forms in one person, so that whether as God or as man or as both Christ constituted a single objective reality(hypostasis); just as by his phrase ‘physical union’ [Cyril] indicated a personal unity in which the two elements expressed different embodiments of a single ‘physis’ or

personal existence.'...Union excludes division."[36]

How does one distinguish "a single objective reality" from "essence"? They cannot, the two are synonymous in the history of philosophy. Substance and subsistence have numerous times been used as synonyms even in the same context where substance is being used as essence. Their escape from Apollinarianism is therefore a semantic device designed to escape a clear contradiction through ambiguity. I agree with C.E. Raven,

"Apollinaris can only be condemned by those who are prepared to allow that the whole Greek school from Justin to Leontius and John of Damascus is similar...since the divergences between them and the heresiarch are merely verbal and superficial."[37]

Now, the champion verbal sorcerers of the seminary will here exclaim that they have a solution. The union between divine and human in Christ is at the level of person, not nature. Constantinople 553, The Capitula of the Council VII,

"If anyone using the expression, "in two natures," does not confess that our one Lord Jesus Christ has been revealed in the divinity and in the humanity, so as to designate by that expression a difference of the natures of which an ineffable union is unconfusedly made, [a union] in which neither the nature of the Word was changed into that of the flesh, nor that of the flesh into that of the Word, for each remained that it was by nature, the union being hypostatic; but shall take the expression with regard to the mystery of Christ in a sense so as to divide

the parties, or recognising the two natures in the only Lord Jesus, God the Word made man, does not content himself with taking in a theoretical manner the difference of the natures which compose him, which difference is not destroyed by the union between them, for one is composed of the two and the two are in one, but shall make use of the number [two] to divide the natures or to make of them Persons properly so called: let him be anathema."

Aquinas says in *Summa Theologica Part Three, Incarnation, General, On the Union Itself, Article 2. Whether the union of Incarnate Word took place in the Person?*,

*"to Objection 1. Although in God Nature and Person are not really distinct, yet they have distinct meanings, as was said above, inasmuch as person signifies after the manner of something subsisting. And because human nature is united to the Word, so that the Word subsists in it, and not so that His Nature receives therefrom any addition or change, it follows **that the union of human nature to the Word of God took place in the person, and not in the nature.**"*

<http://www.newadvent.org/summa/4002.htm>

In Thomas Aquinas' *Summa Theologica Part Three, Incarnation, General, On the Union Itself, Article 7 Whether the union of the Divine nature and the human is anything created?* he says,

“Now, as was said above (I:13:7), every relation which we consider between God and the creature is really in the creature, by whose change the relation is brought into being; whereas it is not really in God, but only in our way of thinking, since it does not arise from any change in God. And hence we must say that the union of which we are speaking is not really in God, except only in our way of thinking; but in the human nature, which is a creature, it is really. Therefore we must say it is something created.

Reply to Objection 1. This union is not really in God, but only in our way of thinking, for God is said to be united to a creature inasmuch as the creature is really united to God without any change in Him.”

<http://www.newadvent.org/summa/4002.htm>

First, the Bible does not say the Word united himself to a human being or nature. The Bible says “The Word **became** flesh” (John 1:14)! The word in the original Greek is γίνωμαι (Ginomai). Ginomai does not mean unite or join. The word clearly denotes change, or becoming at the level of nature! Yeshua uses this term to refer to stones becoming bread in Matt. 4:3. Second, distinguishing generic nature from person (As in distinguishing human nature in the abstract from Bill a particular human) is coherent. But distinguishing a numeric human nature from a numeric person is total nonsense.

17. The hypostatic union requires a denial of the Protestant doctrines of private judgment and perspicuity of scripture. In Turretin’s[38] dealing with the hypostatic union he quotes

several passages of scripture:

*1 Tim 3:16 By common confession, great is the mystery of
godliness: He who was revealed in the flesh, Was
vindicated in the Spirit, Seen by angels, Proclaimed among
the nations, Believed on in the world, Taken up in glory.*

(He calls this a “manifestation in the flesh”) Pg. 299

*Heb 10: 5 Therefore, when He comes into the world, He
says, “SACRIFICE AND OFFERING YOU HAVE NOT
DESIRED, BUT A BODY YOU HAVE PREPARED FOR
ME;*

(He calls this an “adaptation or preparation of a body”) Pg. 299

*Phil 2:7 but emptied Himself, taking the form of a bond-
servant, and being made in the likeness of men.*

(He calls this an “emptying and assumption of the form of a servant”) Pg. 299

*Heb 2:16 16 For assuredly He does not give help to angels,
but He gives help to the descendant of Abraham.*

(He calls this a “taking on”) Pg. 299

*2 Tim 1:10 but now has been revealed by the appearing of
our Savior Christ Jesus, who abolished death and brought
life and immortality to light through the gospel*

(He calls this an “appearing”) Pg. 299

John 1:14 And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

(He calls this an assumption of not one part of man “but broadly and synecdochically for the whole human nature, including the soul with the flesh”) Pg. 299

Does Turretin (Francis Turretin, *Institutes of Elenctic Theology Vol 2.13*) define any of these terms, *manifestation*, *adaptation* or *preparation*, *assumption*, *taking on*, or *appearing*? He uses other terms for the hypostatic union such as “indissoluble bond” Pg. 302, and “conjoined” Pg. 303. On page 311 Turretin gives specific attention to the nature of the union:

“The question does not concern the physical and essential union of two things to constitute one third nature as the soul is united to the body to constitute a man)[Which I read constantly from other metaphysical union advocates]. Not concerning the schetic and relative union consisting in the union of souls and the consent of wills, such as the union of friends. Not concerning a parastatic union by mere standing by, such as that of the angels with bodies assumed. Not concerning an efficient union, as to general efficacy and sustentation by which all things are in God...Not concerning the mystical union and grace of believers with Christ. Not of the substantial union or essential union of the Persons of the Trinity in one essence. Rather, the question concerns the hypostatical union by the assumption of human nature into unity of person of the Logos. This is called, both in

respect of form (because it is in the person of the Logos) and in respect of the term (because it is terminated on it). Thus it is a personal union, but not of persons, as of the union of natures but not natural. If at any time it is called physike (natural union) by the fathers (Cyril, Anathema 3...) it must be understood in a sound sense, so that not so much the relation of union is regarded as the extremes of union. [Then he says something astounding] ...By this union, therefore, nothing less is designated than the intimate and perpetual conjunction of the two natures—the divine and the human—in the unity of person.”

Roger E. Olson’s *The Story of Christian Theology: Twenty Centuries of Tradition & Reform Chapter 14* (pages 215-219[39]) goes into detail about the different interpretations of the union between Cyril and Nestorius. Is Turretin taking Nestorius’ view? Olsen says,

“Nestorius’ solution lay in positing a special kind of union that he called synapheia. In Latin it has been translated conjunctio, and thus in English Nestorius’s idea has traditionally been called a “conjunction.” [40]

Yet he seems to be inconsistent with this because just a few lines later he says of the human nature, “so that now it is substantial with the Logos.” Strange because just above we read him say, “Not of the substantial union.” Then he turns about face again on page 312 and says, “Now although the human nature may rightly be said to be substantial with the Logos yet less accurately is it said to subsist with the

subsistence of the Logos because then the human nature would be a divine person.” I think it can easily be said that the hypostatic view struggles at this point.

On page 317, a circular definition is given for assumption: “or assumptively because he assumed flesh into the same hypostasis and united it to himself.” He uses the word to be defined in the definition. This will not do.

Next, he says, “However as this mystery is unascertainable by reason and is known only by the aid of revelation, various questions are wont to be agitated about it.” Here he could be saying the incarnation is a paradox but after read through the whole section I just take him to mean that we know this doctrine only by revelation and after it has been revealed we can know it. This is fine and good. Yet, later he makes an about face and says the hypostatic union is “unspeakable.”[41] How can something be true if it is not speakable? Truth demands a proposition and if there is no proposition, there is only ignorance. One must abandon the Protestant doctrines of private judgement and the perspicuity of scripture to adhere to this doctrine.

The glaring contradiction that the hypostatic union advocates seem to not understand is that they make such dogmatic statements about the hypostatic union and then turn around and call the union *unspeakable* (Turretin Vol 2.13.7), *ineffable* (Constantinople 553, The Capitula of the Council VII, Cyril’s Second Letter to Succensus, para 3. (See McGuckin pg. 204-205 where Cyril also calls the union “inexpressibly united”) a *paradox* (McGuckin, *St. Cyril* 154, 177, 185, 187, 191, 195, 201, 216, 221, Owen, *Works* I, p. 46[42]) or “transcends understanding.” (Cyril 1st Letter to Succensus para 6, McGuckin 239)

18. Any improvements of the definition are hopeless, for in the 6th Council, that of Constantinople in its Definition of Faith reads,

“These things, therefore, with all diligence and care having been formulated by us, we define that it be permitted to no one to bring forward, or to write, or to compose, or to think, or to teach a different faith. Whosoever shall presume to compose a different faith, or to propose, or teach, or hand to those wishing to be converted to the knowledge of the truth, from the Gentiles or Jews, or from any heresy, any different Creed; or to introduce a new voice or invention of speech to subvert these things which now have been determined by us, all these, if they be Bishops or clerics let them be deposed, the Bishops from the Episcopate, the clerics from the clergy; but if they be monks or laymen: let them be anathematized.”[43]

So the only choice an Orthodox person has who finds problems with the definitions is to sear his conscience. (1 Tim 4)

19. Gregory Palamas posited a union of energy between the human and the divine when he said,

“Indeed, in Christ, His two natures-so precisely defined at Chalcedon as both “inseparable” and “unconfused” – remain distinct. Therefore, deification or communion between divinity and humanity does not imply a confusion of essences or natures. It remains

nevertheless real communion between the Uncreated and His creature, and real deification- not by essence, but by energy.”[44]

Strangely, a union of energy was acknowledged by the early councils and condemned.

Cyril’s *Anathema 7* reads,

“If anyone shall say that Jesus as man is only energized by the Word of God, and that the glory of the Only-begotten is attributed to him as something not properly his: let him be anathema.”[45]

The Fifth Council, *Second Council of Constantinople, The Capitula of the Council, 4* says,

“If anyone shall say that the union of the Word of God to man was only according to grace or energy, or dignity, or equality of honour, or authority, or relation, or effect, or power, or according to good pleasure in this sense that God the Word was pleased with a man, that is to say, that he loved him for his own sake, as says the senseless Theodorus, or [if anyone pretends that this union exists only] so far as likeness of name is concerned, as the Nestorians understand, who call also the Word of God Jesus and Christ, and even accord to the man the names of Christ and of Son, speaking thus clearly of two persons, and only designating disingenuously one Person and one Christ when the reference is to his honour, or his dignity, or his worship;

if anyone shall not acknowledge as the Holy Fathers teach, that the union of God the Word is made with the flesh animated by a reasonable and living soul, and that such union is made synthetically and hypostatically, and that therefore there is only one Person, to wit: our Lord Jesus Christ, one of the Holy Trinity: let him be anathema.”[46]

John of Damascus says,

“Note also that energy is an activity and is energised rather than energises; as Gregory the Theologian says in his thesis concerning the Holy Spirit : If energy exists, it must manifestly be energised and will not energise: and as soon as it has been energised, it will cease.” (Orthodox Faith Book 3)

McGuckin also says on page 185 “The human nature of the Logos is, therefore, an instrument of the divine energy.”

Palamas the most authoritative of the few I have quoted clearly says that the communion between the human and divine in Christ is energy. He did not say that the divine energies are transferred through the divine hypostasis to the human as to a spiration, he used the word, “communion.” This is clearly a contradiction in the Eastern construction and another failure to define the hypostatic union.

21. 20. In the traditional language generic things such as a unicorn have an *ousia* and a *physis*. It was not understood to actually exist because it had no hypostasis. In the same way, if the generic human nature of Christ has an *ousia* and

a *physis* but no hypostasis, how can it be said to be real? Therefore, the hypostatic construction is docetic and at best semi-docetic. Cyril's answer here is to say that the human nature received its hypostasis from the Logos. But this avoids the issue. The issue is not the source of the hypostasis but the possible existence of it. Secondly, McGuckin contradicts himself and Cyril on pages 206-207 regarding the definition of person. In an exposition of Cyril's construction he says, "neither the soul nor the Nous nor the flesh is the real substrate of the person, but the divine hypostasis which has imaged itself in the human hypostasis." But I thought the human didn't have its own hypostasis. The single subjectivity of the hypostatic union posits a generic nature who is not an individual man and is therefore notional and not real. Patristics like to criticize Reformed imputational soteriology as having nominalist leanings, yet they fall prey to clear nominalism here.

Endnotes

[1] *The Panarion of Epiphanius of Salamis*. Nazoraeans, 29. Against Nazoraeans.

[2] *Letter 75*, From Jerome to Augustine (A.D. 404), Chapter 4.

[3] *Medieval Sourcebook: Professions of Faith Extracted from Jews on Baptism*, From Assemani, Cod. Lit., 1, p. 105: <http://www.fordham.edu/halsall/source/jewish-oaths.asp>.

[4] See also the Black Death Jewish persecutions.

[5] *The Panarion of Epiphanius of Salamis*. Nazoraeans, 29. Against Nazoraeans 9,4; Eusebius, *Church History*, Book III, Chapter 24, 6; Chapter 38, 2; Chapter 39, 16; Book V, Chapter 10, 3; Book VI, Chapter 14, 2; Jerome, *Lives of Illustrious Men*, Chapters III and V; Edward Gibbon, *History of Christianity*, 185-186, FN 152.

[6] Alexander Hislop, *Two Babylons*, 147.

[7] Mat. 5:17-19.

[8] Exo. 20:7.

[9] *Deut. 6:13, 10:20, Psa. 68:4, 103:1*.

[10] Strong's, H3068.

[11] Martinez and Tigchelaar, *The Dead Sea Scrolls; Discoveries in the Judaean Desert*, Vol. IX. Qumran Cave 4, Manuscript 120.pap4QLXXLeviticusb; See also the Moab Stone.

[12] Strong's, H1961.

[13] Deut. 32:39, 2 Kings 19:19, Neh. 9:6, Psa. 83:18, 86:10, Isa. 40:25, 43:10, 44:6-8, 45:5,18, 22, 46:5,9, 61:4, 64:6, Joel 2:27.

[14] John 5:44.

[15] John 17:3.

[16] 1 Cor. 8:6.

[17] Eph. 4:6.

[18] Mat. 6:9.

[19] Justin Martyr (*Dialogue with Trypho*, C 62, 100, Apol I. 13, Apol I. 16, Apol II. 13); Theophilus of Antioch (*To Autolycus*, Book II, C 10); St. Irenaeus (*Against Heresies*, Book I, C 22 (New Advent) C 19 (Old version), Book III, C 15 (New Advent) C 16 (Old version), Book III, C 19. 2); Tertullian (*Against Praxeas*, C XIII); Origen (*Commentary on the Gospel of John* (Book II).6, (Book VI).23, *Contra Cels.* Book VIII C 14, *The First Seven Ecumenical Councils*, Leo Donald Davis, pg. 49); Novatian (*On the Trinity*, C 13, 31); Alexander of Alexandria (*Epistles on Arianism and the Deposition of Arius* 1.12, *To Alexander, Bishop of the City of Constantinople*); Athanasius, *Discourse Against the Arians* 1.58, 2.16, 4.1, 4.9-10, (*De Decretis*); Eusebius (*Eusebius of Caesarea to Euphratians of Balanea*); Eusebius the Historian (*Ecclesiastical History* Book I, ii, Leob Classical Library, Eusebius Vol. I Page 18); Cyril of Alexandria (NPNF – 2nd series, Vol. 14, *The Seven Ecumenical Councils*, pg. 202); Gregory Nazianzen, (*Fourth Theological Oration*, 30); Basil

the Great, (Letter 38, 125, 236-In some older works Letter 391); Bishop Bull, *A Defence of the Nicene Creed*, 627.

[20] I do not believe that the distinct personhood of the Holy Spirit should be made a dogma. It should be left in the same ambiguity as Nicea 325 left it in.

[21] Leo Donald Davis, *The First Seven Ecumenical Councils*, pg. 61; J.N.D. Kelly, *Early Christian Doctrines*, pg. 234-235: The sense of the Nicene Fathers is said by Davis to mean “two individual men, both of whom share human nature while remaining individuals” and by Kelly as “common to several individuals of a class”. This is in direct contrast to the sense they were rejecting which sense Davis describes as “numerical identity, that is, that the Father and the Son are identical in concrete being” and Kelly describes as “an individual thing as such”.

[22] Ibid.

[23] David Waltz, *The Nicene Creed vs. the Niceno-Constantinopolitan Creed*.

[24] Plotinus, *Enneads* 5 First Tractate, Vladimir Lossky, *Vision of God*; Paul Rorem, *Pseudo-Dionysius*; J.N.D. Kelly, *Early Christian Doctrines*, 269-270.

[25] Plotinus, *Enneads* 6; Gordon Clark, *Hellenistic Philosophy* (Appleton-Century-Crofts: New York, 1940), 229-230.

[26] Edward Moore (St. Elias School of Orthodox Theology) “Neoplatonism”; “Gnosticism”: Internet Encyclopedia of Philosophy.

[27] Turretin, “Proof that God is perfectly simple...(3) from his perfection, because composition implies

imperfection”. *Institutes of Elenctic Theology*, Volume 1, 3rd Topic. Q 7 (P & R Publishing: Phillipsburg, NJ, 1992), pg. 191; St. Augustine, *On The Trinity*, Introductory Essay by William G. T. Shedd, D.D., “The instant there is a **monad**, there is a triad”; Bonaventure, “there is something prior to every imperfect or composite being.” (Muller, Vol. 4, pg. 41); Lossky, *The Mystical Theology of the Eastern Church*, Chapter 2, “The Divine Darkness” (Saint Vladimir’s Seminary Press: Crestwood, New York, 1976). Divine Simplicity is the Eastern Christian Doctrine of Huperousia found in the Essence and Energy Distinction.

[28] Dionysius, *The Ecclesiastical Hierarchies, Celestial Hierarchies*, 8th Letter; Paul Rorem, *Pseudo-Dionysius*, 20-41. Rorem points out on page 32 that Bonaventure gave the pope of Rome the highest place of authority as “a natural extrapolation of Dionysian principles.”; UNAM SANCTAM”, Bull of Pope Boniface VIII, November 18, 1302, “For, according to the Blessed Dionysius, it is a law of the divinity that the lowest things reach the highest place by intermediaries”.

[29] Isaac Taylor, *Ancient Christianity*.

[30] Lossky, *Vision of God*, (St. Vladimir’s Seminary Press: Crestwood, NY, 1983), 132.

[31] Perry, Chase, Jacob, Jacob, Von Laue, *Western Civilization: Ideas, Politics, and Society*, Volume I: To 1789, (Wadsworth: Boston, MA, 2013, 2009), 259.

[32] John of Damascus, *An Exposition of the Orthodox Faith* Book 3.22, 3.24, New Advent Catholic Encyclopedia Site, available from <http://www.newadvent.org/fathers/33043.htm>; Internet; accessed August, 2010

[33] *Nicene and Post Nicene Fathers 2nd Series Vol 14*, ed. Schaff and Wallace, (New York, Cosimo Classics, 2007), 215

[34] John A. McGuckin, *St. Cyril of Alexandria The Christological Controversy* (New York* Leiden, The Netherlands* E.J. Brill*Koln, 1994), 178

[35] John of Damascus, *Orthodox Faith Book 3.3*

[36] Leo Donald Davis, *The First Seven Ecumenical Councils*, (Collegeville, Minnesota: The Liturgical Press, 1983), 151

[37] Quoted in Alan Spence, *Incarnation and Inspiration John Owen and the Coherence of Christology* (New York, T&T Clark, 2007), 108

[38] Francis Turretin, *Institutes of Elenctic Theology Vol 2.13*(Phillipsburg, New Jersey: P&R Publishing, 1994)

[39] Roger E. Olson *The Story of Christian Theology: Twenty Centuries of Tradition & Reform Chapter 14*, (Downer's Grove , IL: InterVarsity press, , 1999) 215-219

[40] Ibid., 216

[41] Question 7

[42] See Alan Spence's *Incarnation and Inspiration*, 20

[43] Philip Schaff, *The Seven Ecumenical Councils*, Christian Classics Ethereal Library Site, available from <http://www.ccel.org/ccel/schaff/npnf214.xiii.x.html?highlight=invention,of,terms#highlight>; Internet; accessed August 2010

[44] Gregory Palamas, ed. John Meyendorf, *Gregory Palamas The Triads*, (New York*Ramsey*Toronto: Paulist Press., 1983), 19

[45] Philip Schaff, *The Seven Ecumenical Councils*, Christian Classics Ethereal Library Site, available from <http://www.ccel.org/ccel/schaff/npnf214.x.ix.viii.html>; Internet; accessed August 2010

[46] Philip Schaff, *The Seven Ecumenical Councils*, Christian Classics Ethereal Library Site, available from <http://www.ccel.org/ccel/schaff/npnf214.xii.vii.html>; Internet; accessed August 2010

21. Defining “person” as a subject is weak denotation at best. A rock can be the subject of a sentence but it is not a person. The lack of a connotative definition is a glaring whole in the Patristic theory. Using the term “reality” is also a problem. Is a dream a reality?

22. On page 183 McGuckin admits that Cyril was never able to meet Apollinaris’ objection to Cyril’s view of person:

“It remains to be seen whether he [Cyril] was able to meet the challenge Apollinaris had posed any more successfully than he; that is, how the existence of a soul in Christ could be reconciled with a single-subject Christology.”

23. The hypostatic construction clearly mixes the essences of human and divine. Cyril says in, *Third letter of Cyril to Nestorius*,

“This we receive not as ordinary flesh, heaven forbid, nor as that of a man who has been made holy and joined to the Word by union of honour, or who had a divine indwelling, but as truly the life-giving and real flesh of the Word [ut vere vivificatricem et ipsius Verbi propriam factam].”

I want to know: 1. How the human nature could be not of a man and at the same time be our nature? 2. How it could be not that of a man, be “life giving” and at the same time, not be divine? (John 6:63) The body of Jesus is efficacious in the sacrament to improve the sanctification of the believer (Divine yet again). His body is the real flesh of the Word

(Divine yet again). The union was of such a nature that the divine imputed attributes of a life giving character to the human (The language of “true flesh” is ambiguous).

24. It must be admitted and has been admitted by Eastern Orthodox teachers themselves that Cyril is rejected on this point in the Council of Chalcedon under the clause that the natures are without mixture. This is distinctly Nestorius’ view. These people are totally confused.

25. Cyril was unable to deal consistently with Messiah’s suffering. Anathema 4 says,

“If anyone distributes between the two persons or hypostases the expressions used either in the gospels or in the apostolic writings, whether they are used by the holy writers of Christ or by him about himself, and ascribes some to him as to a man, thought of separately from the Word from God, and others, asbefitting God, to him as to the Word from God the Father, let him be anathema.”

Yet he says in his *Letter of Cyril to John of Antioch about peace*,

“Furthermore we all confess that the Word of God is impassible though in his all-wise economy of the mystery he is seen to attribute to himself the sufferings undergone by his own flesh. So the all-wise Peter speaks of “Christ suffering for us in the flesh” and not in the nature of his unspeakable godhead.”

Here he distributes between the natures, violating his own anathema.

26. The Ecumenical councils contradict themselves regarding the union. In Constantinople 553, The Capitula of the Council VII the two natures are said to be in one. The section immediately begins by acknowledging Chalcedon's one person "in two natures" (*Defintion of Faith*) and then turns it around and says two natures in one (implied person). The construction of Chalcedon is an inconsistent compromise between Nestorius' strongest arguments and Cyril's. Nestorius is downed because Church politics demanded the threat of Constantinople be removed by Pope Celestine. It was Rome vs. Constantinople not just Nestorius vs. Cyril. Cyril's "Mia Physis" itself rejects two natures in one person. At the fourth session of Chalcedon "in two natures" was rejected (McGuckin 235) however due to Marcian's threats it was settled as the default reading since there was nothing else anyone could agree on. (McGuckin 235, 236) **Yet anchoretic Christians think these councils were especially inspired of the Holy Spirit. Why then were they unable to construct a positive definition?** On page 240 McGuckin explains that Chalcedon means that "Christ is made known (to the intellect) in two natures." Not that he is really in two natures. If that's the kind of sneaky subtle religion that the Easterners want they can have it. Cyril's "one Incarnate nature of the divine Word" was clearly rejected by Chalcedon 451 A.D. Yet many, if I can say most, Cyrilians thought Chalcedon was Nestorian. Alan Spence says,

"How then are we to characterize the Definition of Chalcedon? Drawing on both traditions it presented in confessional form the elements necessary for an adequate or comprehensive Christology, which included the substantial unity of Christ's person and the full and active reality of both his manhood and his Godhead. It is therefore

a misunderstanding, I believe, to view it as a framework within which a number of orthodox Christologies (including the Alexandrian and Antiochene formulations) are possible. On the contrary, there was no Christology to hand which was able to incorporate coherently its various elements. Therein lay the Definition's essential instability and the theological reason why the controversy lingered on in the centuries beyond Chalcedon with such tragic consequences for the unity of the Church."[1]

27. A Communication of attributes would destroy a true human nature. Owen says,

"It is granted, that the Lord Christ having a human nature, which was a creature. Nor do any men fancy such a transfusion of divine properties into the human nature of Christ, as that it should be self-subsisting, and in itself absolutely immense; for this would openly destroy it."[2]

28. The idea that the flesh of Christ is life giving (Anathema 11) is refuted by Messiah when he says, John 6:63 *"It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life.*

29. The early councils are scandalous. The councils explicitly forbid marriage, which is a clear mark of apostasy per 1 Tim 4:1-5. Prohibitions of marriage are found in the first council of Nicea in the *Proposed Action on Clerical Celibacy* in the notes section per Hefele, Chalcedon 452 canon 15-16, and Council of Ancyra A.D. 314 Canon 10. I

will be content to agree with Clement in *Stromata*, Book 3.45 when he calls this teaching antichrist. Therefore, why should we care what they say about Christology?

30. The hypostatic construction is referred to as paradoxical (John A. McGuckin, *St. Cyril of Alexandria*, 154, 177, 185, 187, 191, 195, 201, 221). Paul Gavrilyuk in *The Suffering of the Impassible God* admits that predicating suffering of the Logos is a paradox (62-64, 134).[3]

This leaves the Bible without a defense and removes the validity of the exclusive nature of the Bible's religion as it leaves the door open for every false religion in the world to defend itself with the excuse of paradox. James Anderson's *Paradox in Christian Theology* admits this when he says,

"If it turns out that adherents of the latter two religions [Judaism and Islam] can mirror the Christian's appeal to mystery in defense of their own paradoxical teachings, then this is the price to be exacted for reconciling orthodox Christian doctrines with the rationality of Christian faith. In my estimation, it is a price worth paying."[4]

How insulting then is it not only to Elohim, but to unbelievers when we go around telling people we are the only true religion and all other religions lead to hell, to eternal destruction, but we can't demonstrate the superiority of it? Isn't that what Elohim was demonstrating in Exodus when after turning a rod into a snake he devoured the other two snakes to show his dominant power over the mystic paradoxical religion of the pagans?

31. When attempts have been made to solve the paradoxes, per Thomas V. Morris' *The Logic of God Incarnate*, a two mind view is usually the proposed solution. Shedd also posits this view when he says "he has two modes or forms of consciousness." (*Dogmatic Theology* Vol. 2, 267). On pages 306-307 Shedd says again,

"In the one person of Jesus Christ, consequently, there are two different kinds of consciousness or experience: one divine and one human. But these two kinds of consciousness do not constitute two persons, any more than the two kinds of experience or consciousness, the sensuous and the mental, in a man, constitute him two persons."

This is just semantics and sophistry to skirt around the Nestorian position. Shedd says again, "The Logos in himself knew the time of the day of judgment, but he did not at a particular moment make that knowledge a part of the human consciousness of Jesus Christ." (273) This is much like Morris' view. (McGuckin said that he did know it but said this for economic reasons. This shows the inherent difference in the union between protestant and patristic and if the effects change the cause changes, therefore a different Christology is needed).

In an exposition of Owen Alan Spence seems to also posit two minds when he says, "his human self-consciousness knew and experienced God always indirectly and by means of the Holy Spirit, for only in this way could it remain truly human." [5]

Wiles in expositing Athanasius says,

“He [Athanasius] is, however, extremely careful in his use of it [two-nature exegesis] to insist that it must not be understood to imply two distinct sets of actions or experiences. Every act is the act of the one divine Lord, acting sometimes in his purely divine capacity, sometimes in accordance with his adopted human status. In fact the two cannot possibly be rigidly separated in practice when even such an exalted utterance as ‘I and my Father are one’ has to be uttered with a human tongue”[6]

James Anderson shows how this is incompatible with the one person construction:

*“If claims about Jesus possessing two distinct ranges of consciousness, two distinct sets of experiences, beliefs, etc., are to be coherent then it must be possible to refer to those mental features *without* those features being necessarily owned by an particular person. Yet this is precisely what our concept of a person rules out. If experiences are necessarily individuated with respect to persons, then at the most fundamental logical level it makes no sense to speak of *one* person with *two* distinct consciousnesses (in the sense that each consciousness might in principle be ascribed to a different person than the other).”[7]*

I could say the same thing about two natures of one person. Second, two minds necessarily implies two persons on either the Clarkian construction or the Patristic. Apollinaris denied a human mind in Christ and a human soul. Anderson’s

comment suggests that the hypostatic union must deny a distinct human mind in Christ. Does this not strengthen our accusation that the hypostatic union is Apollinarianism? Appollinaris posited God in a body [one mind] (McGuckin180). On pg. 312 Shedd exposes the key cognitive error of Apollinarianism,

“Christ had ‘a rational soul.’ Westminster L.C. 37. This was held in opposition to Apollinarianism; which would find the rational element for the human nature in the eternal reason of the Logos.” Afterwards Apollinaris added that the human nature had only an animal soul. This was refuted by such passages as Mat 26:38 Then saith he unto them, My soul is exceeding sorrowful kjv, Mark 6:6, Mat 8:10, and Luke 7:9. Shedd adds that Apollinaris defended the idea the “the mental suffering of Christ was suffering of the divine nature; otherwise it could not be a real atonement.”

Paul Gravrilyuk said the same positing the Logos’ suffering as a paradox. Which is a soft way of defending Ariansim. When Christ says, “I and my Father are one” John 10:30, Shedd says, “The form of his consciousness at that instant was divine...When he spoke the words: ‘I thirst’ (John 19:28), the form of his consciousness at that instant was human.” (319) He later says that it was the mode of consciousness of the human nature that cried, “Why hast thou forsaken me.” On page 320 Shedd asserts that “Man has two general forms of consciousness, the animal and the rational.” Does he argue for this or give any scriptural support? Nope. It may be that Shedd did not believe in two minds.

32. It is clear that Yeshua was a man and absolutely distinct as an individual being distinct from the Father. McGuckin says on page 133,

“When Jesus appears in the Gospels to have been praying, for example or searching for the will of God in his life [Which is clearly implied in Isa 49:4 where he despairs that his labor is in vain], he could hardly have done this sensibly or honestly if all the time he knew exactly what the will of God was, being the eternal Logos and as such the very mind and will of God himself. Cyril would explain Jesus’ prayer life as an economic exercise done largely for our instruction and edification.”

On the Patristic view the Logos is the subject of the statement “I have labored in vain.” Yet at the same time he knows that he will see the result of the anguish of his soul and be satisfied (Isa 53:11) knowing that his labor is not in vain. Nonsense. Cyril’s so called solution is nonsense. Yeshua really struggled in prayer and with doubt because he was a true man and was to suffer all our temptation but without sin.

33. The Patristic Church refused to deal with what Nestorius was saying and simply believed what Cyril’s party said he was teaching as McGuckin admits on page 165. He quotes Nestorius as saying,

“I did not say that the soul was one and God the Logos another. What I said was that God the Logos was by essence one thing, and the Temple (Jn 2:19-21) by essence another, but

that there was one Son [One Sonship] by conjunction (synapheia).” Loofs (1905) 308.

McGuckin says on page 170 that the only word Nestorius had to label his view was “prosopon.” The strange thing is, earlier on page 160 he admitted that Nestorius referred to the union as “sonship.” Nestorius explicitly denied that the union between the human and divine in Christ is more than the union God had with the prophets as McGuckin admits on page 163 with a quote from Nestorius. Nestorius’ view was two metaphysical subjects and one covenantal subject. Nestorius referred to this as the prosopon or “observable reality” (McGuckin 157) of the union. Here he shows that he did not believe the union was just words. Here again, is prima facie evidence that the Patristic Church erred in its judgment of Nestorius.

34. How did Elohim think about the hypostatic religion of the anchorites? He sent a Muslim invasion and in particular sacked Alexandria, Cyril’s stomping grounds. To this day Alexandria is dominated by the Muslim faith. The entire anchoritic system laid the eggs of the Muslim religion of Conquest and the Papacy, possibly the two most evil organizations to ever exist. You shall know them by their fruits.

35. If Cyril’s theology was so convincing to everyone, why did he have to bribe them? (McGuckin admits it on page 106. Timothy Ware, *The Orthodox Church*, 36)

36. Cyril held to a kenotic theory of the incarnation which clearly lowers the “deity” of the Logos to the Arian view. (McGuckin, 134, 50, 189)

37. The condemnation of Nestorius was due to the substituted pagan appetites of Ephesus as it had for centuries

worshipped the Mother Goddess Diana. Ephesus was for centuries the chief proponent of the goddess Diana/Artemis. From many early church documents such as Tertullian, *To His Wife* 1.6, *Examples of Heathens Urged as Commendatory of Widowhood and Celibacy*, the anchoritic church was determined to show the pagans that they could practice their pagan practices better as Christians and many times the traditions of the early Church were to substitute for the pagan traditions as to make a smooth way of transition (The liturgical calendar/the Christian year is one out of many examples). In this case the substitution of the cult of Mary for Diana was clear. McGuckin says on page 60,

“The popular celebration following the announcement of the deposition of Nestorius after the council’s first session cannot wholly be explained by the orchestration of the events by Cyrillian clerics, for the citizen’s of Ephesus were wholeheartedly behind the propagation of the Theotokos title. For them the defense of the Mother of God was synonymous with upholding the honor of their own city whose Christian identity and prestige was inextricably linked with her cult... the Mother of God, as patroness would ensure that Ephesus had as glorious a future in the Christian oecumene as once it had in its now overshadowed past when it was dedicated to the mother Goddess, Ephesian Artemis.”

McGuckin says again on page 88-89,

“The women chanting in torchlit processions to honor the Virgin Mother of God resonated deep echoes for the

*Ephesians of the 'virgin mother of the god'
Isis, whose cult used just such illuminated
liturgies."*

The pagan connection to the "Theotokos" seems undeniable and Nestorius added that the paradoxical union of Cyril posited the "suffering god" motif of Horus and Hercules on Mount Aetna. Paul Gravrilyuk admits as much mentioning the suffering gods Osiris, Kore, who was ravished by Adonis and taken to the underworld, Dionysius, who was devoured by the Titans, and Orpheus was torn apart by the Thracian maenads. (Pg. 36)

38. Cyril was, and the hypostatic system is Apollinarian. Cyril's task to preserve the Logos as the single subject of all incarnate acts and posit an "ontological" union without mixing the essences and creating a new nature (The hallmark of Apollinaris' construction) was impossible from the start and he failed miserably. Cyril's "One Enfleshed nature of the Logos" is enough vindication of this accusation alone. It was a political move and an effective one at that. I am not alone in this seeing that Chalcedon rejected it (McGuckin 213) and Cyril himself moved away from it later on (McGuckin 227). However, at the 2nd Council at Ephesus in 449 Dioscorus restated Cyril's construction without the compromised concessions made to the Antiochenes. (McGuckin 232) This council was consistent, therefore not ecumenical, because consistency is usually bad politics. The rejection of "Mia Physis" however was not a commitment to truth but a compromise so that the Antiochene schools would come along with them (McGuckin 241).

Cyril often replied that he posited no change in the Logos in the union and that he believed in the true humanity of Christ yet he never shows how a generic humanity can receive its hypostatization from the Logos without a mixture of

essences. *Ousia* + physis is not real without a corresponding hypostasis. What Cyril did do is appeal to paradox and then simply assert *ad hoc* that he's not Apollinarian. McGuckin says,

"Cyril frequently presses the point of this paradox home with great vigour: the flesh of Christ is divine flesh, inherently life giving, though evidently and necessarily human, that is 'flesh', for if it were not given in material fashion, as for example as the Christian's food in the Eucharist, the transforming blessing could not begin to be communicated to material creatures." (pg. 187)

So how is it that the human nature is real and distinct and yet possesses divine attributes? Oh, that's a paradox. On page 201 McGuckin says that the union produces not another nature but a "new condition of existence." Then the union is not essential. It is accidental. John Owen denied that the Logos acted at all on the human nature. Alan Spence in an exposition of Owen says,

"The divine nature does not act directly on the human nature and there is no real communication of properties between them."^[8] ... "there were no aspects of his activity where God, or the divine nature replace the normal operation of his humanity."^[9]

Then the human nature cannot receive its hypostasis from the Logos if the Logos never acts on the human nature. Therefore, on Owen's construction, the humanity is not real and his construction is therefore docetic.

I agree with C.E. Raven,

“Apollinaris can only be condemned by those who are prepared to allow that the whole Greek school from Justin to Leontius and John of Damascus is similar...since the divergences between them and the heresiarch are merely verbal and superficial.”[10]

39. The hypostatic union cannot escape a necessity of change in the Son. Shedd says, “A theanthropic person is a Trinitarian person modified by union with a human nature” (268). This is uniform language in hypostatic writings and is prima facie evidence that the hypostatic union is self-refuting. The Logos is of the same essence with the Father and is therefore immutable on their theology. To posit a modification in the Logos is a denial of his divinity. On page 191 McGuckin expositis Cyril’s treatment of the impassibility Of God. He says that Cyril denied there was any true suffering on the part of the divine nature and in reference to the phrase, “God suffered”,

“Cyril says that it is being used as a synonym for God-in-the-flesh, and this crucial qualification is given in the very paradox itself, since all Christians will, or ought to, admit that suffering death, sorrow, and suchlike are inapplicable to ‘God in himself’, but no longer inapplicable to God-made-man”.

Yet this is the exact point Nestorius makes to deny Theotokos and posit Chritokos. This is hypocrisy!

John of Damascus in Book 3.7 says,

“He therefore became flesh and He took upon Himself thereby the first-fruits of our compound nature , viz., the flesh animated with the intelligent and rational soul, so that the very subsistence of God the Word was changed into the subsistence of the flesh, and the subsistence of the Word, which was formerly simple, became compound , yea compounded of two perfect natures, divinity and humanity, and bearing the characteristic and distinctive property of the divine Sonship of God the Word in virtue of which it is distinguished from the Father and the Spirit”.

This construction again posits change in the Logos. Nestorius said in, *Bazaar of Heracleides*, Book 1 Part 2.7,

“But by those who pass for orthodox these things are said, that he is of the very nature of the Father, impassible and without needs and unchangeable and immutable, and then, as the Jews mocked, calling him Christ, and surely crucified him, / so also the former attribute unto him in word a nature unchangeable, impassible and without needs, and they ascribe unto him all sufferings and every need of the body and make over all the things of the soul and the intelligence to God the Word in virtue of an hypostatic union. And, like those who change him from his nature, at one time they call him now impassible and immortal and unchangeable, and afterwards they prohibit him from being then called immortal and impassible and unchangeable, being angry against any one

who repeatedly calls God the Word impassible. Once thou hast heard; it is then enough for thee. And they predicate two whole natures of the divinity and of the humanity and they predicate a change of natures by union, attributing nothing either to the humanity or to the divinity in making over the things of humanity to the nature and those of the divinity to the nature. And they preserve not even the things which belong to the divinity by nature, in making God the Word of two ousias in nature; and they dissemble the man and all that is his own, on whose account the Incarnation took place and in whom it took place and through whom we have been released from the captivity of death. And they make use indeed of the name of orthodox, but in fact they are Arians.”[11]

No, in order to be an Arian you have to deny the whole idea of a union of natures. Leo Donald Davis comments saying, “So God learned through personal condescension what it is to be a man. Knowing all as God, Christ subjected himself to the scale of ignorant manhood to make even ignorance his own.”[12]

Paul Gavrilyuk made an effort to answer this accusation from the Patristic view. He failed miserably. It’s a bit disappointing when the author will admit such things as this:

“The first point to be observed about the divine impassibility in the anti-Nicene theology is that the early Fathers did not make much of this concept. The description of God as impassible fades in importance before the emotionally colored divine

characteristics of mercy, love, goodness, and compassion.”[13]

In Chapter 2, Gavriilyuk’s main premise is that divine impassibility means, “that the Christian God is Free from the Unworthy Passions of Pagan Deities.”(48) So it is not that he has no emotions but that he has holy emotions. He takes his view from Justin martyr, Apol. 1.25.1-3 (49); he also quotes Tertullian, Adv. Marc. 2.16 (pg. 58). On page 105-106 and 129 he admits the Arian tendency of the hypostatic construction. He refers to the fact that in the early Church, men such as Athanasius and other early fathers viewed people who stuck strictly to the immutability and complete transcendence of a monotheist God as Judaizers.(pg. 106)

40. The hypostatic union is the ancient Anthropomorphite heresy that taught Yahovah has body parts and passions.

Endnotes

[1] Alan Spence, *Incarnation and Inspiration John Owen and the Coherence of Christology* (New York, T&T Clark, 2007), 147

[2] John Owen, *The Works of John Owen Vol 5 (The Leighton Publications, The Protestant Episcopal Book Society, Philadelphia, PA, 1862) ed. Rev William H. Goold*, 261

[3] Paul Gavrilyuk, *The Suffering of the Impassible God*, (Great Claredon St, Oxford: Oxford University Press, 2004), 62-64, 134

[4] James Anderson, *Paradox in Christian Theology* (Eugene, OR: Paternoster Theological Monographs, Wipf & Stock Publishers, 2007), 285

[5] Quoted in Alan Spence, *Incarnation and Inspiration John Owen and the Coherence of Christology* (New York, T&T Clark, 2007), 121

[6] Gavrilyuk, *The Suffering of the Impassible God*, 133, From Athanasius, Ep. ad Serap. 4.14 Cf. (Ps-?) Ath., Ar, 3.35

[7] James Anderson, *Paradox*, 97-98

[8] Alan Spence, *Incarnation and Inspiration John Owen and the Coherence of Christology* (New York, T&T Clark, 2007), 61

[9] Alan Spence, *Incarnation and Inspiration John Owen and the Coherence of Christology* (New York, T&T Clark, 2007), 118

[10] Alan Spence, *Incarnation and Inspiration John Owen and the Coherence of Christology* (New York, T&T Clark, 2007), 108

[11] Nestorius, *Bazaar of Heracleides*, Christian Classics Ethereal Library Site, available from http://www.ccel.org/ccel/pearse/morefathers/files/nestorius_bazaar_1_book1_part1.htm; Internet; accessed February 2010

[12] Ibid. 44

[13] Paul Gravrilyuk, *The Suffering*, 47

41. The historical epistemology of the Patristic Church is full of holes, plenty of frauds and the contradictions that I have read on this issue alone convince the conscience that the opinion of the ancient Church councils are irrelevant. In Timothy Ware's book *The Orthodox Church* he clearly admits that Cyril bribed the courts of Ephesus and harassed the city with his monk. On page 56 McGuckin denies this stating that, "there is little justification for this." On page 85 McGuckin points out a reoccurring problem in the ancient Church regarding fraudulent texts. A few treatises by Apollinaris had resurfaced after his condemnation under the name of Orthodox fathers and were being used by Cyril as authentic Orthodox treatises. This is again prima facie evidence that the official decisions of the early Church councils were based on errors and therefore the Church erred.

42. The view of redemption that the hypostatic system produces is inherently Gnostic. Aulen says, "Athanasius does, in fact, regard sin as not merely the cause of the corruption from which men need to be saved, **but as being identical with it.**"^[1] He makes it plain: sin is material corruption. Cyril taught that man needs an "ontological rescue" (McGuckin, 225). Therefore, what is the barrier between man and Yah on the Catholic view? Man's mortal and material reality. The consequence can be seen in many fathers but Nyssa is very clear: Gregory of Nyssa, *On Virginity, Chapter 10*,

"What words indeed could possibly express the greatness of that loss in falling away from the possession of real goodness? What consummate power of thought would have to be employed! Who could produce even in outline that which speech cannot tell, nor the mind grasp? On the one hand, if a man has

kept the eye of his heart so clear that he can in a way behold the promise of our Lord's Beatitudes realized, he will condemn all human utterance as powerless to represent that which he has apprehended. On the other hand, if a man from the atmosphere of material indulgences has the weakness of passion spreading like a film over the keen vision of his soul, all force of expression will be wasted upon him; for it is all one whether you understate or whether you magnify a miracle to those who have no power whatever of perceiving it. Just as, in the case of the sunlight, on one who has never from the day of his birth seen it, all efforts at translating it into words are quite thrown away; you cannot make the splendour of the ray shine through his ears; in like manner, to see the beauty of the true and intellectual light, each man has need of eyes of his own; and he who by a gift of Divine inspiration can see it retains his ecstasy unexpressed in the depths of his consciousness; while he who sees it not cannot be made to know even the greatness of his loss. How should he? This good escapes his perception, and it cannot be represented to him; it is unspeakable, and cannot be delineated. We have not learned the peculiar language expressive of this beauty. An example of what we want to say does not exist in the world; a comparison for it would at least be very difficult to find. Who compares the Sun to a little spark? Or the vast Deep to a drop? And that tiny drop and that diminutive spark bear the same relation to the Deep and to the Sun, as any beautiful

object of man's admiration does to that real beauty on the features of the First Good, of which we catch the glimpse beyond any other good. What words could be invented to show the greatness of this loss to him who suffers it? Well does the great David seem to me to express the impossibility of doing this. He has been lifted by the power of the Spirit out of himself, and sees in a blessed state of ecstasy the boundless and incomprehensible Beauty; he sees it as fully as a mortal can see who has quitted his fleshly envelopments and entered, by the mere power of thought, upon the contemplation of the spiritual and intellectual world, and in his longing to speak a word worthy of the spectacle he bursts forth with that cry, which all re-echo, Every man a liar! I take that to mean that any man who entrusts to language the task of presenting the ineffable Light is really and truly a liar; not because of any hatred on his part of the truth, but because of the feebleness of his instrument for expressing the thing thought of. The visible beauty to be met with in this life of ours, showing glimpses of itself, whether in inanimate objects or in animate organisms in a certain choiceness of colour, can be adequately admired by our power of aesthetic feeling."[2]

Therefore, on the Patristic view the atonement does not save man from the guilt of sin it saves them from the organic state of sin. (Aulen pg. 41) The fact is, the Eastern church does not like to define sin as a transgression of law(1 John 3:4) and the guilt of that sin being upon man, because this would imply that Yeshua would have to take that on the cross and

this would be devastating to their whole system. Instead, they say Messiah takes the state of sin. On page 164 Aulen defines sin as,

“an objective power standing behind men, and the Atonement as the triumph of God over sin, death, and the devil. It might seem, therefore, that this type treats sin as an impersonal force, and so weakens the idea of a direct relationship between God’s work and man’s soul.”

First, Aulen forgets that the Eastern Church cannot think that sin is a real thing, they take Augustine’s view of sin as a lower choice of good on the chain of being. Second, 1 John 3:4 defines sin as a transgression of law and that is an example of an Apostle teaching at the full blossoming of New Testament teaching. The fact is the New Testament is not a radically different religion than the Old. His response here is clear dispensationalism and is a howler at best. Aulen thinks that the penal view cannot maintain a promise of life or the idea that salvation is life and Messiah conquers death. He clearly does not understand Post-Mil eschatology. In Protestant Post-Mil theology justifying life is purchased for man on the cross by Messiah conquering the devil(Heb. 2:14, 1 John 3:8) by his active and passive obedience to Yah’s law and offering himself a vicarious sacrifice so that his righteousness would be imputed to men and he would take their sin and conquer death by the resurrection.

Cyril’s statement is even more disgusting. In his *Letter to The Monks*, para.25 Cyril says, “But then, as life, he destroyed death, refusing to suffer anything contrary to his own nature, and he did this so that **corruption should be weakened in the bodies of all, and so that the dominion of**

death should be destroyed.” (McGuckin 219) So where then is the source of sin? Well, according to Athanasius and Cyril it is in man’s material mortal body and this is the true barrier between him and Yah.

43. Though the Eastern Church likes to argue that the Western satisfaction view of redemption is weak because it only has human nature suffering (Which I deny as a Semi-Arian) and denies that the divine essence is the sole subject in Messiah reconciling the world to himself. Cyril admits that only the human nature suffers, “Cyril says he suffers impassibly...but does so qua man, not qua God” (McGuckin, 202). This contradicts many other statements that support the paradox of the Logos suffering. In Cyril’s Second Letter to Nestorius paragraph 5 Cyril says, “the Word of God suffered in his own nature...but in so far as that which had become his own body suffered, then he himself is said to suffer these things.”(McGuckin, 203)

44. One major problem with a body suffering is that bodies cannot suffer, persons suffer.

Can the corpse suffer? McGuckin admits as much on page 202:

“Like any ordinary person, the physical act is attributed to a single personal reality. Arthur’s tooth may hurt him, but it is not Arthur’s tooth which has toothache, it is Arthur who is said to suffer. The physic personal subject Arthur, however, does not suffer the pain in his physic reality, he suffers in his physical reality, nevertheless because this body is Arthur’s own, it is Arthur who is doing the suffering, no one else.”

This is the same problem that Shedd has. The sensuous is said to produce the mental in Aristotle's empirical philosophy and to divide the consciousness between sensuous and intellectual is vain.

The passage of scripture supporting this assertion in the confession is from Acts 14:15 among others that simply deduce this position from the many verses that teach that Yah cannot change:

Act 14:15 and saying, Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto a living God, who made the heaven and the earth and the sea, and all that in them is: ASV

Impersonal qualities cannot suffer pain if that is the definition of nature. If it is asserted the asserter has the burden of proof to demonstrate how. A body of itself cannot suffer else a corpse can suffer. Only a person energized by the breath of life can suffer.

45. The Patristic view cannot say that it believes in perfect God and perfect man, but perfect God generic man. McGuckin says, "For Cyril, the fully human Christ was not a human person, but a divine person who had chosen to live in the human condition. Thus, he never speaks of God assuming a man." (210) Yet 1 Tim 2:5 makes very clear that our mediator is the man Messiah Yeshua. *Acts 2:22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know.*

46. The Visible Church's opinion in history is a weak argument and quite frankly an argument for the need of a

different construction and the continual maintenance of our theology. I would like to give sixteen reasons why Protestants, should have no faith in the visible Church as an infallible standard or even a compelling standard having no warrant whatsoever to submit anyone to implicit consent. Keep in mind that these problems came into the Church by the will of Yah (*1Cor 11:19* For there must be also heresies among you),

“Ah, Lord God! what are councils and conventions but grasping and vanity, wherein men dispute about titles, honors, precedence, and other fopperies? Let us consider what has been done by these councils in three hundred years; nothing but what concerns externals and ceremonies; nothing at all touching true divine doctrine, the upright worshipping of God, or faith.” (Martin Luther, Table Talk, OF COUNCILS, DXVII),

i. The supremacy of Arian Doctrine in the 4th century and even before.

ii. The divisions over *homoousios* and *homoiois*.

Homoousios was condemned at the council of Antioch as Gnostic and heretical (Which, by the way is the word that is used in every traditional Trinitarian’s faith now). Leo Donald Davis’ book *The First Seven Ecumenical Councils* makes an interesting point that the term’s ambiguities catered nicely to Constantine’s political savvy and was most likely chosen to please both the Trinitarian and Arian bishops who could read their own view into the same ambiguous word. The Bishops at Constantinople condemned those who made of God three hypostases and were unable to explain how the Father, Son and Holy Ghost

could be individuated in a comprehensible sense. Davis' point is that the councils decision was a product of their desire to create political peace instead of a desire for truth. The early Church is full of this.

iii. The division of the Nestorians who went to Persia and Selucia who exist even today. The gates of hell did not prevail against the Nestorian Church; a point Romanists do not like to discuss.

iv. The huge divisions between the Cyrilians i.e. Apollonarians, Monophysites, the supporters of the Henotikon and the Chalcedonians. This came to such bitter division that riots between them and the Chalcedonian monks in Constantinople 512 A.D. were incited in such violent fashion that Monophysite houses were burnt and Monophysite imperial commissioners were drove away with stones.

v. Chalcedon was rejected by many in the West and most of the Eastern Church as Nestorian and still is by the Oriental Orthodox who make up 26% of Orthodox Christianity to this day; but the Patristics would sweep their 70 million members under the rug as do the Aristotelian Protestants to keep face for the untouchable seven anchoretic councils.

vi. The Council of Constantinople was not even recognized in the West until 1274 at the Second Council of Lyons. If memory serves me right it was the 3rd canon that Rome rejected.

vii. Those accused of heresy for denying the human nature and condemning Chalcedon i.e. Flavian, Eutyches, Pope Leo I, Apollinaris, John the Grammarian, the Monophysites, those who accepted the Henotikon, Severus, Emperor Anastasius, The Armenian Church in *toto* in the 5th century,

Timothy the Cat, and Philoxenus the Syrian Bishop to name a few, were all understood to be Cyrilian (Who made the exact same affirmation that WGT Shedd made in modifying the Second Person. He was representing the Cyrilian theology however; a point which needs to be considered by our opponents). Yet Cyril is the established theologian of the incarnation. Hypocrisy!

viii. The Iconoclasm revolution.

ix. In the *Council of Constantinople III*, 680 A.D. it was decreed as condemnatory “to introduce novelty of speech, that is, invention of terms, so as to overturn what has now been defined by us.” Therefore, every author (And there are tons both Protestant and Patristic) that has found fault with the Aristotelian terminology (As Davis does in his work on page 91. What is also interesting to me is that John Philoponos in the sixth century used Aristotelian philosophy to defend a tri-theist position.) is condemned.

x. Heretical notions of the virtue of celibacy remained unchanged in the ancient Church for the first 1000 years after the apostles (The reign of the Patristic theology) and other gross heresies were spawned from this notion by extension. Council of Ancyra A.D. 314 Canon 10 prohibited marriage as do other canons in the seven ecumenical councils. Jovianus was condemned at Rome and Milan and banished for his denial of angelic virginity. (See *Jerome Against Jovianus* and *Jerome Against Vigilantius*)

xi. Nestorius was condemned for refusing to call Mary the “Mother of God”, a doctrine rejected also by Protestants, and then slandered and misrepresented for centuries.

xii. Cyril of Alexandria bribed the court in Ephesus to have Nestorius condemned.

Stephen M. Ulrich in his article, *The Lynching of Nestorius* says,

“After things had settled down in Constantinople, Theodoret came to Chalcedon presenting views not far from those of Nestorius and found a considerable amount of support. This may indicate that the support for Cyril’s views may have been artificially contrived through political alliances with Empress Pulcheria and the wealth distributed by Cyril to members of the imperial court in the sum of 1400 pounds of gold shortly before the Council in 431. (Gregory 113)”

xiii. Peter Ramus and William Ames who were highly influential in the development of the “covenant” in Reformed Theology stepped on the scene in the 16th and 17th century and said, “O by the way, the epistemic structure of the Church as a whole is wrong.” (My paraphrase of the overturn of Thomist Scholasticism)

xiv. The huge acceptance of universalism in the early church.

xv. Jonathan Edwards in applying historicist principles to Church history, in his *A History of the Work of Redemption* Period 3, 2.1, iii., glosses the age of the hypostatic system’s development as “From the Time of Constantine to the Fall of Satan’s Visible Kingdom.” This is the age when Satan having lost his heathen kingdoms to the gospel retreats inside the church to begin the rise of Antichrist. Edwards says,

“The opposition that he made to the church of Christ before the rise of Antichrist was principally of two sorts. It was either by corrupting the church of Christ with heresies or by new endeavors to restore Paganism.”^[3]

Edwards also suggests that the Muslim invasions were God's judgment on the Church for its idolatry in their icon and relic theology. This is a popular view as James Durham says much the same. Francis Nigel Lee in his essay *Islam in the Bible*⁴¹ pg. 21 says,

"The well-known Scottish Presbyterian and Puritan James Durham, in his Complete Commentary upon the Book of Revelation, observed⁸⁹ in 1657: "This Mahomet lived a little before...the year 650." That was "a little after [Pope] Boniface the Third has assumed the title of Universal Bishop...

"He [Mahomet or Mohammad] was...a subtle fellow and no Christian, about the year 630. With the help of one Sergius (a Nestorian monk) and some Jews he had begun to coin his blasphemous Al-Coran. Therein he endeavoureth a mixture of Paganism, Judaism and Christianity (but of the grossest kind, viz. Arianism and Nestorianism)...."He called himself 'the great Prophet' and blasphemously applied some Scripture to that purpose. He allegeth: that his writings...were given him from Heaven and are without error — and therefore joineth the Old Testament the Gospel and the Alcoran together, that the refuters of the Alcoran are to be persecuted with the sword.... He asserteth one only true God, and denieth the Trinity of Persons.... He is against all idols and images, and allegeth himself to be specially commissioned against idol worship. And it may be that God...purposed him indeed to scourge

that sin,”and thus “to make him the more instrumental in pursuing that sin — partly more to convince and shame Christians addicted to it. ”

Now reader what was the theological basis that was at the root of this entire idolatrous system? The hypostatic union. (See John of Damascus, *Orthodox Faith*, Book 4.16)[5]

xvi. There was a political motive to condemn Nestorius. Ulrich^[6] says, “The Council of Constantinople in 381 had declared that Rome and Constantinople were equal, thus demoting Alexandria from its former position.” Nestorius was of course Patriarch of Constantinople. Constantinople read “Canon III. The Bishop of Constantinople, however, shall have the prerogative of honour after the Bishop of Rome; because Constantinople is New Rome.”

Ulrich says again,

“The resentment between the Eastern Roman Empire centered in Constantinople and the Western Roman Empire centered in Rome was experienced in theology (i.e., in the east, the interpretation of the Apocalypse of Daniel as bringing in the millennial kingdom with Constantinople as Capital), the establishment of rival apostolic lines of succession, and the development of the concept of primacy. The movement of the capital by Constantine from Rome to Constantinople (New Rome) on the Bosphorus was an act of political desperation in order to save the Roman Empire. This created a split in the thinking of many in the Christian community, creating

jealousy between old Rome and New Rome. Constantine further exacerbated the tension between east and west by calling himself 'ProtoApostolos' meaning 'first of the apostles', placing his tomb in the middle of the cenotaph of the Twelve Apostles in Constantinople. (Haussig, pg. 112) This posed a threat to the claim of primacy in Rome and subsequently formulating a list of apostolic successors beginning with Andrew the Apostle consecrating a certain Stachys as the first bishop of Byzantium. In response to the Byzantium claim of apostolic superiority, the Roman Popes formulated their own list of successors from the Apostle Peter...One is able to see the political advantage which could be gained by Pope Celestine siding with Cyril against Nestorius, Patriarch of Constantinople, whether right or wrong.

What is the benefit gained by Cyril anathematizing Nestorius? The evidence seems to suggest that within Egypt there was an Antiochene community before the Council of Ephesus and Nestorian sympathizers after the Council, who were obstinate against the authority of Cyril. So Cyril sought a means by which he could lessen or eliminate their influence."

47. The Catholic theologians argue that a single predication of Yeshua necessarily infers Messiah is one person yet Elohim is referred to as "he" many times but on their view
 Yah is three persons.

48. Those theologians who emphasized Messiah's divinity tended to ignore his humanity, i.e. the theological "school" of Alexandria. Yet, those who emphasized Messiah's humanity did not deny his divinity, i.e. the "school" of Antioch. This seems to be *prima facie* superiority of the Antiochene school. It never compromised either the deity or humanity of Messiah and never has. The hypostatic system does both. It denies the full deity of the Logos positing a change in the union and also compromises his humanity being deified and many others who have held the hypostatic construction posit the human nature swallowed up in the divinity. Others have even said his human nature was not human at all, it was from heaven.

49. Ignatius's *Letter to the Ephesians Chapter 7* ¹⁷¹ also has an Antiochene reading:

"7:2 There is one only physician, of flesh and of spirit, generate and ingenerate, God in man, true Life in death, Son of Mary and Son of God, first passible and then impassible, Jesus Christ our Lord."

50. The hypostatic union posits two *ousias* of God and therefore an addition in substance to the Trinity.

Nestorius, *Bazaar of Heracleides Book 1, Part 1* .18

"Concerning this: If God the Word became flesh by nature and remained God as he was, then God the Word was two *ousias* naturally.

Nestorius. *If that which is supposed to be in ousia is [so] —thou sayest therefore that truly God is in ousia / and that he is*

according to the flesh—[then] after he became flesh there were two ousias, that in which he was by nature and that in which he became, the one of God and the other of the flesh.”

Nestorius, *Book 1, Part 1.34*,

“If therefore the nature of the flesh which has been deified remains in the ousia in which it has been deified, how has the Trinity not accepted an addition in the ousia and in he prosōpon?...But how could an addition which is [made] to it not be an addition? And this also is another story and a Manichaean fable. But if that which was [added] became not what it was and the nature of men was harmed by the nature of the divinity as by fire, and [if] thereby the Trinity accepted not an addition, no more is this an incarnation, but the extinction of the Incarnation. For anything which results in the extinction of human nature and not in its preservation, is not named an incarnation but [is] as something which exists in relation to that which exists not.”

51. Distinguishing Messiah’s human nature from a real person has yet been demonstrated. Shedd on page 287 quotes Turretin on the human nature of Christ:

“yet it is not at first (statim) a person; because it has not that peculiar incommunicable property which constitutes a subsistence as distinguished

from a substance [or a person as distinguished from a nature].”

So how do we distinguish the human nature of Messiah from a full human person? We can't; he says the individuating property is incommunicable.

Shedd argues on page 284 that the terms *seed*, *flesh* and *blood* in Heb 2:16, Rom 1:3, Heb 2:14 and Gen 3:15, “imply that the humanity which the Logos laid hold upon, and assumed into personal union with himself, was not yet personalized.” How? Well, he doesn't feel that is necessary to explain. *Seed* in Isa 6:13 refers to persons; *flesh* in Gen 6:12 refers to persons, and the phrase *flesh and blood* in Gal 1:6 refers to persons. I am shocked he actually made this argument.

52. *James 1:13 Let no one say when he is tempted, “I am being tempted by God”; for God cannot be tempted by evil, and He Himself does not tempt anyone.*

Yet, Heb 4:15 says that Yeshua was tempted.

53. According to traducianism the human soul that was formed in the body of baby Yeshua was of like character as ours and must have been a person, this assumes upon traducianism though. Therefore, all traducianists must hold a two person view. Shedd likes to make the point that Yeshua took on a part of human nature from Mary. He gives no arguments for it at all he simply asserts it. [8]

Against Protestant Proponents of the Hypostatic Union

54. The Protestants have no better case defining the union. In dealing with the atonement and the incarnation Rutherford says,

“yet the infinite love and heart of God, remained the same to Christ, without any shadow of variation or change. God’s hand was against Christ, his heart was for him...God could not hate the Son of his love, in a free dispensation, he pursued in wrath the surety, and loved the Son of God. IT CANNOT BE DETERMINED WHAT THAT WALL OF SEPERATION, THAT COVERING AND VAIL WAS, THAT WENT BETWEEN THE TWO UNITED NATURES, THE UNION PERSONAL STILL REMAINING ENTIRE, HOW THE GODHEAD SUSPENDED ITS DIVINE AND SOUL REJOICING INFLUENCE, AND THE MAN CHRIST SUFFERED TO THE BOTTOM OF THE HIGHEST AND DEEPEST PAIN, TO THE FULL SATISFACTION OF DIVINE JUSTICE” [9]

55. The nature of the union must be coherent to remain consistent with the Protestant doctrines of Plenary Verbal Inspiration, Private Judgment and perspicuity of Scripture.

56. The Definition of the hypostatic union is the same in Reformed theology as in the Anchoretic, therefore all the logical consequences must follow.

Shedd, after quoting John Damascene says on page 285,

“The Westminster Confession (VIII. li.) accords with the Ancient, Mediaeval, and Reformed Christology, in its statement that ‘the Son of God the second person of the

Trinity, did take upon him man's nature with all the essential properties thereof; so that the two whole perfect and distinct natures, the Godhead and the manhood, were inseparably joined together in one person."

57. Do you believe that there is one will in the Trinity? (Monergism, One determining will). If yes, do you believe that there are two wills in Christ (per, 6th Council)? If yes, do you believe in the one person view of the Incarnation per hypostatic union? If yes, does this not posit two wills in the Second Person and therefore two wills or at least a synergy in the Trinity and therefore eliminate the possibility of monergism and therefore, Reformed faith *carte blanche*?

To this argument it has been objected that the will is not a property of person but of nature and therefore it is not taken into the Godhead. Here is the problem with this:

i. In Turretin's *Institutes of Elenctic Theology* Vol 2.13 pg. 305 Turretin comments on the relationship of the entire Trinity to the human nature. He denies that the entire Trinity became incarnate. The human nature is incarnate, "mediately and in the person of the Son...Thus the incarnation is a work not natural, but personal, terminating on the person, not on the nature." James Anderson said in his *Paradox in Christian Theology*,

*"If the doctrine of the Trinity is inherently paradoxical . . . then the doctrine of the Incarnation necessarily inherits that paradoxicality. Here is the argument: if the Son assumed a human nature, and the Son is God, then God assumed a human nature; but if the Father did not assume a human nature, and the Father is God, then God did *not**

assume a human nature; therefore, God both did and did not assume a human nature. (79,80)”

Turretin goes into detail about this on page 305. Turretin comments on the relationship of the entire Trinity to the human nature. He denies that this is a paradox and then he solves it. This is also particularly applicable to Roger Mann’s statements trying to escape the argument that the Second Person attained another will in the incarnation because will is not a property of Person. Yet this is exactly what he must believe for the incarnation terminates on the Second Person of the Trinity and not on the divine nature as Turretin proves. The only way out of this is to say that the entire Trinity was incarnated. It is a devastating problem for the Protestant One-person advocates when it is shown to them that the monergistic God of Calvinism has another will introduced into the Trinity by their hypostatic union proving a synergy in God. This is the Eastern view of God and the East has acknowledged the issue for centuries. This is truly embarrassing for the Protestant Hypostatic Union.^[10] Turretin seems to acknowledge the issue on page 320 “nor is it evident that the will follows personally forthwith because in God there are three persons, but only one will.” He simply asserts it and does not explain how this can be if the human nature is hypostatized into one person with the Logos and the incarnation terminates on the Person and not the divine nature.

ii. The Sixth Council states in its Definition of Faith:

“And these two natural wills [in Christ] are not contrary the one to the other (God forbid!) as the impious heretics assert, but his human will follows and that not as resisting and reluctant, but rather as subject to his

divine and omnipotent will. For it was right that the flesh should be moved but subject to the divine will, according to the most wise Athanasius. For as his flesh is called and is the flesh of God the Word, so also the natural will of his flesh is called and IS THE PROPER WILL OF GOD THE WORD, as he himself says: "I came down from heaven, not that I might do mine own will but the will of the Father which sent me!" where he calls his own will the will of his flesh, inasmuch as his flesh was also his own. For as his most holy and immaculate animated flesh was not destroyed because it was deified but continued in its own state and nature...SO ALSO HIS HUMAN WILL, ALTHOUGH DEIFIED, was not suppressed, but was rather preserved according to the saying of Gregory Theologus: "His will [i.e., the Saviour's] is not contrary to God but altogether deified."

Take note, by their admission, "IS THE PROPER WILL OF GOD", THEY DON'T TRY TO GET OUT OF THE BIND SAYING THAT WILL IS A PROPERTY OF NATURE AND NOT PERSON. They assert that the human will is deified, and is the will of the Second Person. And if you dear reader continue to read in Maximus the Confessor (6th-7th century Eastern Theologian) you see them fully rejecting the monergistic view of Augustine and the Reformation saying that there is synergy in Christ for this very reason, that the will of the human is deified in the Second Person.

iii. The nature and person distinction is completely incoherent when nature refers to numeric nature not generic nature.

58. Those who accept the hypostatic union must admit no person dies on the cross only the impersonal nature, for the Second Person cannot die. Therefore, they must deny Heb. 2:14 *Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death **He** might render powerless him who had the power of death, that is, the devil*

59. Those who constructed the hypostatic union understood that the union was designed for a different view of the atonement and rejected a penal view. When asked who was forsaken on the cross in Mat 27:46, a Reformed theologian usually answers that the human nature was forsaken and not the Second Person. Now he must say, because of his view of the Penal Substitutionary view of the Atonement, that someone was accursed and cut off from Yah when Messiah bore the curse of the covenant of works for the elect. He knows he cannot say the Second Person because of his view of the immutability of Elohim and the changeless relationship between the Persons of the Trinity [Though the East seems to take pride in asserting such nonsense]. Therefore, the human nature was forsaken. This exact position was espoused by a Nestorian *Hermias* who debated this issue with Cyril. Cyril's position is the official position of the early councils regarding the Incarnation as is clearly proved from the Council of Ephesus 431 A.D. and the subsequent councils that claimed allegiance to Cyril, especially his twelve anathemas. It cannot be denied. Cyril specifically acknowledged this position and rejected it as incompatible with the position of the early Church and the ecumenical councils. This dialogue can be read here. I underlined and highlighted the most lucid and devastating statements:

Cyril of Alexandria, THAT CHRIST IS ONE by way of dispute with *Hermias* [11]

“A. Seeing that we have been made accursed because of the transgression in Adam and forsaken of God have fallen under the snare of death, and that all things have been made new in Christ, and a return of our condition to what it was in the beginning [has taken place]; need was it that the second Adam which is out of Heaven, He Who is superior to all sin, the All-holy and Undeified second first-fruits of our race, Christ, should free from sentence the nature of men and call again upon it the good favour that is from above and from the Father and undo the forsaking 48 through His Obedience and entire subjection. For He did no sin, and the race of man in Him has gained the riches of spotlessness and entire blamelessness, so that it at length may with boldness cry out, My God my God why forsookest Thou me?

For consider that the Only-Begotten having been made man,gave forth such words as one of us and in behalf of our wholenature, as though He said 49, The first man hath transgressed,he slipped down into disobedience, he heeded not the command given him, by the wiles of the dragon he was carried off into wilfulness: therefore fall rightly has he been subjected unto decay and has become subject to doom, but Thou didst plant Me a second beginning to them on the earth, I am called, Second Adam. In Me Thou seest the race of man purged, achieving sinlessness, holy, all-pure. Give now the good things of ThyClemency, undo the forsaking, rebuke decay and let wrathreach

its period. I have conquered Satan himself too who of old prevailed, for he found in Me no whit of what was his.

Such then, as I think, is the meaning of the Saviour's words; for He was inviting the good favour of the Father not on Himself but on us rather. For as the [fruits] of wrath passed through as from the first root, I mean Adam, unto the whole nature of man (for death hath reigned from Adam unto Moses over them too which sinned not after the likeness of Adam's transgression): thus too will the [fruits] from our second firstfruits, Christ, pass through unto the whole human race. And the all-wise Paul will be our warrant, saying, For if by the transgression of one man the many died, much more by the righteousness of the One shall the many live, and again, For as in Adam all die so too in Christ shall all be quickened.

Unwise therefore and utterly incongruous to the holy Scriptures is it both to deem and to say that the man assumed used human expressions as forsaken by the Word which was connected with him

.
Blasphemy, my friend, and a proof of the uttermost stupefaction, and that full clear, will this be, yet is it not incongruous to those who understand not to think aright. Forsince they sever and divide utterly both words and facts and have allotted the one to the Only-Begotten alone and by Himself, the other as it were to a son other than He and

from a woman, therefore have they missed of the straight and most unerring way and of clearly knowing the mystery of Christ.

We must not then divide either words or facts, when the Gospel and Apostolic preachings are brought forward?

By no means, as far as pertains to two persons and hypostases severed from one another and diverging altogether apart and separately: for in that there is One Son, the Word made Man for our sakes, I would say that all are His, both words and facts, both the God-befitting and besides the human.

Hence even if He be said to be weary from the journey 50. to be hungry and to share in sleep: will it be fit (tell me) to allot to God the Word things thus mean and abased?

The Word still bare and not yet Incarnate and ere He descended unto the emptying, it will by no means befit (for you deem aright), but to Him made man and emptied what hurt can this inflict on Him? for as we say that His flesh was made His own 51, so again His are the weaknesses of the flesh through the Economic appropriation of them and after the mode of the emptying, for He was made like in all things to His brethren, without sin alone. And marvel not that we say that He has made the weaknesses |294 of the flesh His own along with the flesh: whence to Himself again hath He allotted the contumelies too from without, which were put upon Him

by the frowardness of the Jews, saying through the voice of the Psalmist, They parted My garments among themselves and upon My vesture they cast the lot, and again, All that see Me sneered at Me, they spake with their lips, they wagged the head.

Hence though He say for example, He that hath seen Me hath seen the Father, I and the Father are One, and to the Jews, Why are ye seeking to kill Me, a man Who have told you the truth which I heard of God, shall we allow that the words both one and other belong to One and the Same?

Most certainly, for Christ has never been divided, but is believed to be One and Only and Very Son by all who worship For the Image of the Invisible God, the Brightness of the glory of the Person of the Father, the Impress of His Essence, took bondman's form, not as though connecting a man to Himself, as they say, but rather Himself made in that form, yet even so abiding in likeness to God the Father. And the all-wise Paul hath written, For it is God Who said that the light should shine forth of darkness, Who shone in our hearts unto the illumining of the knowledge of His glory in the Face of Christ Jesus. For view how it is in the Person of Christ that the illumining 52 of the Divine and Ineffable glory of God the Father shines forth: for the Only-Begotten albeit made man shews in Himself the glory of the Father, for This Alone and none other is conceived of and called Christ 53. Else let our opponents

teach us how one can behold in a mere man the illumining or the knowledge of the Divine glory? for not in the form of man shall we see God: yet in the Word Alone Which has been made as we and made Man and hath even
[295 thus remained by Nature and truly Son, might one in wondrous wise see this too, in that He is conceived of as God. And verily the steward of His Mysteries, having called Him Christ Jesus as having been made as we and Incarnate, knows that He is so together with being God by Nature and in truth: for he writes after this wise, More boldly in part I have written to you, as reminding you because of the grace given me by God that I should be a minister of Christ Jesus, ministering the Gospel of God 54, Zacharias too prophesieth to his own child, I mean the Baptist, And thou, little one, shalt be called the prophet of the Most High, for thou shalt go before the face of the Lord to prepare a people for Him: and the Divine Baptist pointed out the Most High and Lord saying, See the Lamb of God which taketh away the sin of the world: This is He of whom I said, After me cometh a Man who has been made before me because He was prior to me. Is it then lawful to doubt that One and Only and Truly Son is the Word forth of God the Father together with the flesh united to Him and that not without soul, as some say, but ensouled with reasonable soul and in all respects One Person with it?

I would not doubt it in the least, for One Lord, One faith, One Baptism. But if Jesus be said

to advance in stature and wisdom and grace, who is it that has been made in these? for the Word Who is forth of God the Father being full and Perfect in Himself, what and whereunto will He take accession or advance? being Himself Wisdom, He will not be said to be recipient of wisdom 55. We must enquire then, they say, to whom these things belong.”

So his view of Messiah being forsaken reveals his view of the Atonement and the necessarily commensurate view of the Incarnation. Take note dear reader how Cyril avoids Messiah enduring any penal forsaking when he says:

“the Only-Begotten having been made man, gave forth such words as one of us and in behalf of our whole nature, although He said 49, The first man hath transgressed, he slipped down into disobedience, he heeded not the command given him, by the wiles of the dragon he was carried off into wilfulness: therefore fall rightly has he been subjected unto decay and has become subject to doom, but Thou didst plant Me a second beginning to them on the earth, I am called, Second Adam. In Me Thou seest the race of man purged, achieving sinlessness, holy, all-pure. Give now the good things of Thy Clemency, undo the forsaking, rebuke decay and let wrath reach its period. I have conquered Satan himself too who of old prevailed, for he found in Me no whit of what was his.”Such then, as I think, is the meaning of the Saviour’s words; for He was

inviting the good favour of the Father not on Himself but on us rather.”

He denies that one can distribute predicates between the two natures of Christ and he must to remain consistent with the type of union defended in the early Church. Therefore, to take the Council of Ephesus’ view of the Incarnation commits one to the *Christus Victor* view of the Atonement or at least a direct denial of the penal view.

Damascus, Orthodox Faith, *Book 3.24*,

“Further, these words, My God, My God, why have You forsaken Me Matthew 27:46? He said as making our personality His own. For neither would God be regarded with us as His Father, unless one were to discriminate with subtle imaginings of the mind between that which is seen and that which is thought, nor was He ever forsaken by His divinity: nay, it was we who were forsaken and disregarded. So that it was as appropriating our personality that He offered these prayers.”

Here he directly denies penal substitution that the hypostatic union might be retained.

Meyendorff sums up the Eastern view,

“The pre-existent Word is the subject of the death of Christ, for in Christ there is no other personal subject apart from the Word; only someone can die; not something or a nature”^[12]

This truly is the Cyrilian position we find at Ephesus. Notice, they deny the distribution that only the human nature died directly contradicting the Reformed. In 512 A.D. the Monophysites were allowed to demonstrate their faith by chanting “Holy God, Holy Immortal One, crucified for us!”

Endnotes

[1] Gustaf Aulen, *Christus Victor* (New York: The Macmillan Co, 1940), 60

[2] Gregory of Nyssa, *On Virginity, Chapter 10*, New Advent Catholic Encyclopedia Site, June 2010, available from, <http://www.newadvent.org/fathers/2907.htm>; Internet; accessed June 2010

[3] Jonathan Edwards, *A History of the Work of Redemption*, 318

[4] Francis Nigel Lee, *Islam in the Bible*

[5] “And hence it is that in the Old Testament the use of images was not common. **But after God in His bowels of pity became in truth man for our salvation, not as He was seen by Abraham in the semblance of a man, nor as He was seen by the prophets, but in being truly man, and after He lived upon the earth and dwelt among men** Baruch 3:38, worked miracles, suffered, was crucified, rose again and was taken back to Heaven, since all these things actually took place and were seen by men, they were written for the remembrance and instruction of us who were not alive at that time in order that though we saw not, we may still, hearing and believing, obtain the blessing of the Lord.” New Advent Catholic Encyclopedia

[6] Stephen Ulrich, *The Lynching of Nestorius*

[7] Ignatius, *Letter to the Ephesians Chapter 7 from Apostolic Fathers* (Lightfoot & Harmer, 1891 translation)

[8] Shedd, *Dogmatic Theology*, Vol 2, pg. 295

“The term ‘human nature’ may signify the entire human species as it existed in Adam, or only a part of it as it exists in near or remote ancestors. In the first case, it is *the* human nature; in the second, it is *ahuman* nature. The proper statement is, that the Logos united himself with a human nature, not with *the* human nature.”

[9] Samuel Rutherford, *Christ Dying and Drawing Sinners to Himself*, (London: J.D. for Andrew Crooke at the Green-Dragon in Pauls Church-Yard, 1647), 133

[10] See *Synergy in Christ According to Saint Maximus the Confessor* by Daniel Jones

[11] Cyril of Alexandria, *That Christ is One*, The Christian Classics Ethereal Library Site, available from http://www.ccel.org/ccel/pearse/morefathers/files/cyri1_christ_is_one_01_text.htm; Internet; accessed January 2010

[12] Leo Donald Davis, *The First Seven Ecumenical Councils*, (Collegeville, Minnesota: The Liturgical Press, 1983), 215

60. The hypostatic union is a doctrine designed for and by the anchoretic system of theology not the Protestant. Taylor says,

“for everyone feels that Nazianzen’s Christianity, and the Christianity of Jewell, Cranmer, Ridley, Latimer, Hooper, were two systems, the one excluding, or forgetting, that which the other made the most account of; the one dry, abstruse, extravagant, turgid, formal, vapid; the other, cordial, rich, efficacious; and, if tinged with superstition, yet immeasurably more concerned with the momentous realities than with the mere rites of piety.”[1]

Protestants need to take Taylor’s advice and exclude and forget one aspect of that anchoretic system, the hypostatic union. Taylor says again,

“We ought, then, either to embrace asceticism, on the ground of this ‘catholic consent,’ and so to renounce the reformation; or, adhering to the reformation, to disown the Nicene fathers. There is no consistency in a middle course; nor can there be coherence in a system which would bind in the same bundle the two opposed authorities.”[2]

61. In the Patristic construction, the Logos is the direct and only subject of all incarnate acts. (McGuckin, *St. Cyril of Alexandria* 150, 154) Reformed say only the human nature suffers on the cross, not the Logos, and is therefore another subject as he refers to himself as “me” in Mat 27:46 when the divine nature forsakes him. Shedd says,

“My God, why hast thou forsaken me?” The Logos at this moment did not support and comfort the human soul and body of Jesus. This may be regarded equally as desertion by the Father or by the Logos, because of the unity of essence...As God the Father raised Christ from the dead, and Christ also raised himself from the dead, so also God the father deserted the human nature, and God the Logos also deserted it.” (278)

Here he shows the impossibility of a metaphysical union in Protestant theology. He explicitly admits that the Logos is not the one suffering or being forsaken but the one doing the forsaking. I then ask who is the “me” that is being forsaken? A generic nature? An impersonal nature? How can an impersonal nature that is not hypostatized with a human hypostatization but receives it from the Logos refer to himself as a person when the Logos is the one doing the forsaking and the one not being forsaken? The only way his construction could work is if he said that the Logos is the hypostasis of the human and the Logos is forsaken of the Father but then that would destroy the Trinity doctrine. The Semi-Arian view answers this with ease. The human “me ” being forsaken is a human person. I used to think Turretin answered this and he did in part but he failed to deal with the “me” in Matt. 27:46.

62. The Reformed religion has yet to answer the Patristic’s first defense of icons of Messiah. The hypostatic union is the reason for icons in the Patristic system and the Reformation has yet to touch it. Turretin 11th topic in his *Institutes* never mentions the first argument for images in the ancient church, namely, the hypostatic union. John of Damascus in his famous Exposition of the Orthodox faith Book 4.16 says,

“And hence it is that in the Old Testament the use of images was not common. But after God in His bowels of pity became in truth man for our salvation, not as He was seen by Abraham in the semblance of a man, nor as He was seen by the prophets, but in being truly man, and after He lived upon the earth and dwelt among men Baruch 3:38, worked miracles, suffered, was crucified, rose again and was taken back to Heaven, since all these things actually took place and were seen by men, they were written for the remembrance and instruction of us who were not alive at that time in order that though we saw not, we may still, hearing and believing, obtain the blessing of the Lord.”

The hypostatic union is the first response of the iconodule to the issue of images and what does Turretin say in response? Not a word. He does not even touch the issue. Read Institutes 11th topic. My P & R version has it page 48- 66. Robert Letham in his book *Through Western Eyes*^[3] admits that the issue has yet to be resolved. Letham says on page 160, “These are the two positions and I suppose this issue will not be resolved for some considerable time.” The iconoclasts say that the hypostatic union creates one person and therefore you can’t make an image of the divine. The iconodule responds that the hypostatic union itself posits God metaphysically in the flesh and therefore the image of the invisible God Col 1:15, therefore a new economy and therefore images. What is the solution? If there is no solution what is left of the validity of good and necessary inference that is so vital to *sola scriptura* and to the Reformed faith *in toto*? What is left of the sufficiency of scripture?

The Second Helvetic Confession Chapter 4 says,

“IMAGES OF CHRIST. Although Christ assumed human nature, yet he did not on that account assume it in order to provide a model for carvers and painters. He denied that he had come “to abolish the law and the prophets” (Matt. 5:17). But images are forbidden by the law and the prophets” (Deut. 4:15; Isa. 44:9). He denied that his bodily presence would be profitable for the Church, and promised that he would be near us by his Spirit forever (John 16:7). Who, therefore, would believe that a shadow or likeness of his body would contribute any benefit to the pious? (II Cor. 5:5). Since he abides in us by his Spirit, we are therefore the temple of God (I Cor. 3:16). But “what agreement has the temple of God with idols?” (II Cor. 6:16).”

Here the scriptural arguments are foisted against the implications of the Christological argument and not the argument itself.

Calvin, in his *A Treatise on Relics*^[4] acknowledges the argument on page 93,

“The most celebrated of these sufferers was Theodore Studites; and as he has obtained on this account the honour of saintship, his opinions on the nature of images deserve a particular notice. He maintained that as the shadow cannot be separated from the body, as the rays of the sun are inseparable from, that planet, so the images are inseparable from the subjects which they represent. He pretended

that an image of Christ should be treated as if it were Christ himself, saying-, ” The image is nothing else than Christ himself, except the difference of their essence; therefore, the worship of the image is the worship of Jesus Christ.” He considered those who were removing images as “destroyers of the incarnation of Christ, because he does not exist if he cannot be painted. We renounce Christ if we reject his image; and refuse to worship him, if we refuse to adore his image.

This defense of image-worship is, I think, a faithful exposition of the anthropomorphic ideas, which, as I have mentioned before, p. 9, had been chiefly generated by the morbid imagination of the Egyptian monks, and were supported by that numerous class, which formed the most zealous and efficient defenders of the images”

On page 8-9 Calvin deals with the problems inherent in teaching people with images instead of words. He says,

“It was replacing intellect by sight. Instead of elevating man towards God, it was bringing down the Deity to the level of his finite intellect, and it could not but powerfully contribute to the rapid spread of a pagan anthropomorphism in the church.”[5]

The problem is that is what the hypostatic union is. First, the anthropomorphic heresy is indistinguishable from the hypostatic union. In the hypostatic union the divine ontologically becomes human. It is a nonsensical anthropomorphic paradox, the same as the argument by Theodore Studites. Calvin either cannot answer the

argument or does not want to remain consistent and admit that the hypostatic union is not Protestant. He never touches Theodore's Christological argument.

63. The hypostatic union commits one to the Eastern Theosis view of redemption. The method of union one believes governs the type of salvation one believes. Nestorius says, *Bazaar, Book 1* Part 1.54

“And, further, whereby gave he to those who received him to become the sons of God? [Was it] to those who were born of the nature of God? [Or to those who] have been changed in nature into the nature of God [Eastern Theosis] and have become that which God the Word is in so far as he is born of the Father? Or have they remained in the same nature in which they are and have they become sons of God and have they been born of God by adoption and by acknowledgement? As they have received him as being God, who has become 49 [their] kin-byadoption, and as they have acknowledged that he is their God who has made everything and who has come unto his own, so also he has made them his kin-byadoption and has acknowledged them to be the sons of God, as sons who have entered into sonship but who possess not the nature.”

Here Nestorius traces the effects back to the cause. What is clear is that justification is a legal and covenantal issue not a metaphysical issue. We are sons by adoption not ontology. The reason the Eastern Church thinks that salvation is metaphysical is because they believe the union is metaphysical. In order for Yah to be the sole subject of all

incarnate acts then Yah (paradoxically) suffers to heal man's ontology conquering death ontologically and bringing immortality to all men. Where men spend this immortal life is up to them, heaven or hell is their choice (Yet even at this point many have understood this to mean that the incarnation and atonement provide universal salvation for all men. McGuckin says "What Christ has naturally deified in his own flesh he 'gratuitously' deifies in the human race at large." (187) Some say this is simply a universal offering of the salvation but the way they use the term "deified" can be confusing as it is soteric in most of their writings where as those who reject universal salvation see it merely restorative in this context. McGuckin says again on page 195, "the particular incarnation of the Logos becomes the principle cause of a universalized divinization of the believer by grace." How the divinization can be universal and only to the believer, remains a mystery.) The covenantal satisfaction view is not so. It is the human nature who suffers for the sins of mankind not God. God is united to the divine to support the human as it drinks down the dregs of God's wrath but the Logos in no way changes his relationship to the Father here, which is what the hypostatic union must say if posited in the satisfaction system. The satisfaction view does not require a hypostatic union and the whole infinite value talk comes straight from the penance, indulgence system of Cyprian. The Eastern view requires the hypostatic union because it must have God metaphysically become human nature to ontologically raise it and for God to die and resurrect to repair the creation and human nature, ontologically. A restored Pantheism.

On the Reformed system all men are natural sons in the sense that they have all been created by Elohim. Yet they are not spiritual sons. Adam was a spiritual son but this is what he lost in the fall. Girardeau says,

“It would seem that the condition to which we are restored by regeneration or new creation is one which man had, in a certain degree, previously held, and which he had lost.”[6]

It is spiritual sonship which men lost in the fall, not immortality in the “physical” sense. So we lost spiritual and legal affinity with the Father in the fall, but we are still recognized as Elohim’s natural children, though totally depraved. Spiritual and legal affinity is remade in the atonement for the elect. Legally, man’s sin disinherited him as a son. He has been excommunicated from El’s household and has inherited wrath. Spiritually, (not physically) he lost his holy nature (Which is why regeneration cannot be a “physical” act upon the “nature” in the Scholastic sense or the Eastern sense) in that he lost his spiritual sonship (Yet retains his natural sonship and here we contradict the Eastern Orthodox) and is now a spiritual son of the devil (Gen. 3:15) and no longer reflects the moral uprightness of his natural father.

Nestorius relates Christology with the type of salvation that accompanies the given position one takes on the union. He denies the metaphysical salvation of the East as a rising of nature into Elohim’s nature in deification and posits a covenantal view of salvation:

Nestorius said, Bazaar Book 1 Part 1.55,

“for he has not given to those, who are not born of blood nor of the will of the flesh nor of the will of the man, to become the sons of God—for that should have been possessed by them beforehand in their natures—but they were born of God by adoption. Thus therefore he who came into his own and was

received gave to those who believed in his name authority to become the sons of God, and he will be their flesh by the taking of the flesh and he will make it [his] by adoption and he will acknowledge it as his body by adoption. Consequently he has said: The Word became flesh; balancing in the beginning was the Word and the Word was with God and so on. He also adduced the Word became flesh and sojourned among us. As those who have received him have become voluntarily by reception the natural [sons] of God, so also he, in that he received the flesh and sojourned in it, became their flesh by adoption and not by change of ousia. Therefore also he adduced the peculiar property of God, saying And we have seen his glory, the glory as of the only begotten of the Father.”

WGT Shedd says, “it was fitting that by the incarnation men should become God’s adopted sons, through him who is God’s natural Son,” (266)

Patristics like to complain that the Protestant Reformation took an imputational view of righteousness because of the effects of Occam’s nominalism. But Nestorius “by acknowledgement” is before Occam’s nominalism. So a covenantal forensic view of salvation does not require nominalism. On page 109 Aulen in *Christus Victor* gets to the bottom of the whole idea that Messiah’s atonement must have “infinite value” on the patristic satisfaction scheme,

“the payment is primarily the work of Christ’s human nature, but it gains increased meritorious value on account of the union of

human nature with the Divine nature in Christ. So Thomas Aquinas teaches explicitly: the human nature of Christ makes the offering, but because he is God, the merit of His work is not merely sufficient, but _____ superabundant.” (Summa Theologiae3:48:2)

The Catechism of the Catholic Church 970 says,

“970 “Mary’s function as mother of men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. But the Blessed Virgin’s salutary influence on men . . . flows forth from the superabundance of the merits of Christ, rests on his mediation, depends entirely on it, and draws all its power from it.”⁵¹¹ “No creature could ever be counted along with the Incarnate Word and Redeemer; but just as the priesthood of Christ is shared in various ways both by his ministers and the faithful, and as the one goodness of God is radiated in different ways among his creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.”

The Baltimore Catechism 1941 Lesson 33, 439 says,

“439. How does the Church by means of indulgences remit the temporal punishment due to sin?”

The Church by means of indulgences remits the temporal punishment due to sin by applying to us from her spiritual treasury part of the infinite satisfaction of Jesus Christ and of the superabundant satisfaction of the Blessed Virgin Mary and of the saints.”

On page 110 Aulen criticizes the satisfaction view of the west in saying,

“The work of Christ has not value necessarily belonging to it, but only such value as God is pleased to recognize in it.[7] It could not be called necessary that mankind should make the satisfaction which Anselm had laid down, for the sin committed by finite men could not involve an infinite guilt. Nor, again, could the merit of Christ be infinite, since He only suffered in His human nature.”

What is the point? The point is, a Reformed Protestant who holds to the satisfaction view does not require a hypostatic union. Reformed Protestants do not believe in metaphysical salvation (And by the way for those who think Reformed sanctification requires metaphysical salvation read Calvin on 2 Peter 1:4), and they don't believe in penance, indulgences or treasuries of merit that need to be distributed among the saints and so the Reformed do not require the hypostatic union to make the value of the atonement infinite and superabundant. Clark denied that Elohim is infinite and most who have used it do not understand what infinite means. What is required in respect to the value of the atonement is the perfect righteousness and obedience of Yeshua.

Clark made the point that Thomas Aquinas is the first to speak of God this way. Clark is every clear, “The God of the Bible consists of three Persons, and neither individually nor collectively are they infinite.”^[8] Pages 56-64 are devoted to denying the point that God is infinite or persons in general for that matter. Jesus did have physical limitations. He slept, he got tired, etc. He also had epistemic limitations for he did not know a certain eschatological event in Mat 24:36. True none of these limitations applies to Yahovah. Clark makes the point that in the Second Helvetic Confession of 1566 *immensum* is used. He says, “Yet this word more likely means immeasurable than infinite, as a reference to human inability to match God’s knowledge and power.” (57) This would explain the passage that speaks of Elohim giving the Spirit to Yeshua without measure. (John3:34) In the glorification of saints, we take the same body as Messiah had, we become perfect, but we are dependent on Elohim.

64. Singleness of subject demands deification. If the union is ontological the human nature is deified.

65. The “Theotokos” is an application of the acceptance of the doctrine that the Logos is the sole subject of all incarnate acts.

“After the Council of Chalcedon, some made of Christ’s human nature a kind of personal subject. Against them, the fifth ecumenical council, at Constantinople in 553, confessed that “there is but one hypostasis [or person], which is our Lord Jesus Christ, one of the Trinity.” Thus everything in Christ’s human nature is to be attributed to his divine person as its proper subject, not only his miracles but also his sufferings and even his death: “He who was crucified in the flesh, our Lord Jesus

Christ, is true God, Lord of glory, and one of the Holy Trinity.”[9]

Not only does this deny the traditional Trinitarian Protestant(Oxymoron) atonement which posits only the human nature suffering it commits the adherent to the Theotokos.

66. Nestorius’ criticism of Sophrinus saying that a metaphysical union posits a metamorphosis is vindicated in that the doctrine of transubstantiation implies this very thing. (Shedd, pg. 266) McGukin says on page 187 and 188 *that the metaphysical transformation in the incarnation* is the basis for adoring the bread and wine in the sacrament. It is for this reason that the believer himself is metamorphosized and deified.

67. Shedd says, “In saying that ‘the Word was made flesh’...it is meant that *the Word came to possess human characteristics* in addition to his divine, which still remained as before. The properties of the divine nature cannot be either destroyed or altered.”(266) First, the Greek word for *made* does not mean addition it means metamorphosis. Here it would seem he remains Orthodox but the hypostatic union continually commits the adherents to inconsistencies and Shedd is here at his worst when he says,

“A theanthropic person is a trinitarian person modified by union with a human nature, similarly as a trinitarian person is the Divine essence modified by generation, or spiration.”(268) and on page 281 “Yet the Trinity itself is not altered or modified by the incarnation. Only the second person is modified.”

Yet all throughout the chapter he makes significant effort to assert that no essential change happened to the Second Person. It can safely be said, those who hold to the hypostatic union struggle at this point. This presents strong evidence for the Semi-Arian position.

In an exchange with Sophrinus, Nestorius presents a devastating argument. *Sophronius says in Bazaar of Heracleides Book 1, Part 1.21,*

“ Divine Scripture solves for us this problem and does not permit us to be obstinate and to speak arbitrarily. For the staff of Moses, when it became truly a serpent, was a serpent as well as a staff; and the waters of the Nile, which became blood, became the nature of blood as well as of water. The ousia was the same although it was changed and for this reason / the children of Israel used water which had become blood as the nature of the water, and Moses [used] a serpent as a staff, in that it was truly both of them. For God sustains natures as he will.
[18 Sophronius. Divine Scripture solves for us this problem and does not permit us to be obstinate and to speak arbitrarily. For the staff of Moses, when it became truly a serpent, was a serpent as well as a staff; and the waters of the Nile, which became blood, became the nature of blood as well as of water. The ousia was the same although it was changed and for this reason / the children of Israel used water which had become blood as the nature of the water, and Moses [used]

a serpent as a staff, in that it was truly both of them. For God sustains natures as he will.”

Nestorius replies,

“22. Concerning this: that the waters of the Nile, when they were transformed into the ousia of blood, were only that ousia into which they were changed.

‘Nestorius. Again thou usest proofs like these because, as I suppose, thou art bewildered. There were then two ousias; for the water which was taken by the Hebrews was blood and water and that which was taken by the Egyptians was both in the same way. But if the former was only water and the latter only blood, then they were afterwards changed; for when they were taken, those which were taken were changed and further were something else, namely that which they became. How then is it not seen that that which it became by nature is by all means that which it has become and nothing else?’

The rod turning into a snake is one thing metaphysically becoming something else and so John 1:14 is no basis for the hypostatic union but the Arian doctrine. The hypostatic union is the basis for the heresy of transubstantiation and any Protestant who knows about the doctrine of necessary inference cannot believe the hypostatic union. I attended an Eastern Orthodox Church and let it be clear, after the priest sanctified the bread and wine in preparation for the sacrament the acolytes and the priest’s associate prostrated themselves on the ground before the bread and wine. They don’t just think the bread and wine are blessed, *they believe*

the sanctified bread and wine is Yahovah. And why? The
hypostatic union.

68. The hypostatic union commits one to Patristic implicit faith: 1. It cannot even be defined. 2. It cannot be deduced from scripture; it can only be denoted without any univocal point to create necessary inference. 3. The arguments for it are based on analogical(proportionality) epistemology. I have received emails from Reformed ministers that have said these exact things: that though they can't explain it the Church has taught it and therefore the Church has spoken.

69. The hypostatic union denies the sufficiency of scripture. The hypostatic construction was never able to solve the iconoclast-iconodule controversy. Robert Letham in his book *Through Western Eyes* admits that the issue has yet to be resolved. Letham says on page 160, "These are the two positions and I suppose this issue will not be resolved for some considerable time." The iconoclasts say that the hypostatic union creates one person and therefore you can't make an image of the divine. The iconodule responds that the hypostatic union itself posits God metaphysically in the flesh and therefore the image of the invisible God Col 1:15, therefore a new economy and therefore images. The hypostatic union was not able to solve the dispute; it aggravated it.

70. The Clarkian Protestants who refuse to be consistent and take Clark's view of the incarnation are Eutychian. Eutychianism, "which asserts that the union of the Logos with a human nature results in a single nature of a **third species**, which nature is neither divine nor human, but theanthropic." (Shedd, 313). I have been told by Clarkian types that refuse to take Clark's position on Christology that the union of the two persons produces a "third I", or a third metaphysical subject. That is Eutychianism, plain and

simple.

71. The Reformation was not confronted with these issues because the hypostatic Christology is the primary emphasis of the Eastern Church and the Reformed have had little to no contact with the Eastern Theologians until the 20th century. Where are our Puritans or Reformers from Russia? The Turkish Empire? The Orthodox faith gained root in Russia after the split of 1054 A.D. and even after that with the sack of Constantinople. I read *Meet the Puritans* by Joel R. Beeke And Randall J. Pederson from cover to cover and don't remember reading one Biography from a Puritan from Russia or from the Turkish Empire. Why not? Because the Roman Church did not have ground in Russia or the Turkish Empire during the Reformation and the criticisms mostly did not apply. The Orthodox held sway there.

72. The reader may be surprised to know that the Semi-Arian position was acquitted of heresy by the likes of Athanasius and Hilary of Poitiers.

De Synodis, Athanasius,

“41. Those who deny the Council altogether, are sufficiently exposed by these brief remarks; those, however, who accept everything else that was defined at Nicæa, and doubt only about the Coessential, must not be treated as enemies; nor do we here attack them as Ario-maniacs, nor as opponents of the Fathers, but we discuss the matter with them as brothers with brothers, who mean what we mean, and dispute only about the word. For, confessing that the Son is from the essence of the Father, and not from other subsistence, and that He is not a

creature nor work, but His genuine and natural offspring, and that He is eternally with the Father as being His Word and Wisdom, they are not far from accepting even the phrase, 'Coessential.' Now such is Basil, who wrote from Ancyra concerning the faith. For only to say 'like according to essence,' is very far from signifying 'of the essence,' by which, rather, as they say themselves, the genuineness of the Son to the Father is signified. Thus tin is only like to silver, a wolf to a dog, and gilt brass to the true metal; but tin is not from silver, nor could a wolf be accounted the offspring of a dog. But since they say that He is 'of the essence' and 'Like-in-essence,' what do they signify by these but 'Coessential ?' For, while to say only 'Like-in-essence,' does not necessarily convey 'of the essence,' on the contrary, to say 'Coessential,' is to signify the meaning of both terms, 'Like-in-essence,' and 'of the essence.' And accordingly they themselves in controversy with those who say that the Word is a creature, instead of allowing Him to be genuine Son, have taken their proofs against them from human illustrations of son and father, with this exception that God is not as man, nor the generation of the Son as issue of man, but such as may be ascribed to God, and is fit for us to think. Thus they have called the Father the Fount of Wisdom and Life, and the Son the Radiance of the Eternal Light, and the Offspring from the Fountain, as He says, 'I am the Life,' and, 'I Wisdom dwell with Prudence' John 14:6; Proverbs 8:12. But the Radiance from the Light, and Offspring from

Fountain, and Son from Father, how can these be so fitly expressed as by ‘Coessential?’ And is there any cause of fear, lest, because the offspring from men are coessential, the Son, by being called Coessential, be Himself considered as a human offspring too? Perish the thought! not so; but the explanation is easy. For the Son is the Father’s Word and Wisdom; whence we learn the impassibility and indivisibility of such a generation from the Father. For not even man’s word is part of him, nor proceeds from him according to passion ; much less God’s Word; whom the Father has declared to be His own Son, lest, on the other hand, if we merely heard of ‘Word,’ we should suppose Him, such as is the word of man, impersonal; but that, hearing that He is Son, we may acknowledge Him to be living Word and substantive Wisdom.”[10]

On the Councils, St. Hilary of Poitiers,

“88. Holy brethren, I understand by ὁμοούσιον God of God, not of an essence that is unlike, not divided but born, and that the Son has a birth which is unique, of the substance of the unborn God, that He is begotten yet co-eternal and wholly like the Father. I believed this before I knew the word ὁμοούσιον but it greatly helped my belief. Why do you condemn my faith when I express it by ὁμοούσιον while you cannot disapprove it when expressed by ὁμοιούσιον? For you condemn my faith, or rather your own, when you condemn its verbal

equivalent. Do others misunderstand it? Let us join in condemning the misunderstanding, but not deprive our faith of its security. Do you think we must subscribe to the Samosatene Council to prevent any one from using ὁμοούσιον in the sense of Paul of Samosata? Then let us also subscribe to the Council of Nicæa, so that the Arians may not impugn the word. Have we to fear that ὁμοιούσιον does not imply the same belief as ὁμοούσιον? Let us decree that there is no difference between being of one or of a similar substance. The word ὁμοούσιον can be understood in a wrong sense. Let us prove that it can be understood in a very good sense. We hold one and the same sacred truth. I beseech you that we should agree that this truth, which is one and the same, should be regarded as sacred. Forgive me, brethren, as I have so often asked you to do. You are not Arians: why should you be thought to be Arians by denying the ὁμοούσιον?"[11]

73. The following is a list of verbal confusions that comprise the sorcery of the Trinitarian system:

1. Person-Nature (Property-Attribute) Conflation. "God is three persons"-“God is His attributes”
2. Existence (That something is)-Essence (What something is) Conflation. “One may say, God is good, and one may say, This man is good; but the predicate has two different meanings. There is no term, not a single one, that can be predicated univocally of God and of anything else”. Gordon Clark speaking of Aquinas, *Three Types of Religious Philosophy* (The Trinity Foundation: Jefferson, Maryland,

3. Being-Will-Activity Conflation. God's thinking (activity) is infinite, thus God's being is infinite.
4. Being-Relation Conflation. God and his Son are united thus they are the same numeric being.
5. Generic-Numeric Nature (Universal-Particular) Conflation. The Father and his Son have the same type of being (homoousios), thus they must be the same cardinally numeric being (monoousios).
6. Dialectic of Opposition. Man and God are distinct thus they are opposed (Totally Other) and if God ever said anything, man could never understand it in any univocal sense and there could never be any real union between divine and human in Messiah. The infinite being is borrowed from Plotinus' Pantheism.
7. The essence of God and truth itself transcend human language categories. Thus, the Father is the Father and the first person, and the Son is the Son and the second person for no reason we will ever understand.
8. Because of Huperousia Nature is Arbitrary. There is no basis to activity. It just is what it is and does what it does, without any deliberation or ontological groundwork.

The following is a review of *History Of The Christian Church* By Philip Schaff, Vol. 3, Chapter 9, beginning with Section 127.^[12]

74. The principle of Homoousios is buried in endless confusion, contradiction and priest-craft. Schaff begins,

“The Nicene, Homo-Ousian, or Athanasian doctrine was most clearly and powerfully represented in the East by Athanasius, in whom it became flesh and blood and next to him, by Alexander of Alexandria, Marcellus of Ancyra (who however strayed into Sabellianism [Telling is it not reader?-DS], Basil, and the two Gregories of Cappadocia; and in the West by Ambrose and Hilary. The central point of the Nicene doctrine in the contest with Arianism is the identity of essence or the consubstantiality of the Son with the Father, and is expressed in this article of the (original) Nicene Creed: “[We believe] in one Lord Jesus Christ, the Son of God; who is begotten the only-begotten of the Father; that is, of the essence of the Father, God of God, and Light of Light, very God of very God, begotten, not made, being of one substance with the Father.”

The problem is, the word “Homo-Ousian” did not originally mean “one substance”. From my article *Documentation For the Assertion that the Meaning of the Term Homoousios was Misunderstood and Changed in the West*:

I would like to thank Mark Xu for his work as the following will be taken from research that he did. I am simply editing and putting it in my words. Good work Mark!

I have argued, that the meaning of the term homoousios was changed into monoousios which in the Latin was translated, “unius substantiae cum Patre”. Thus, a generic

unity in the Greek was changed into a numeric unity in the Latin. This comparison can be seen at the Early Church Texts website here:

http://www.earlychurchtexts.com/public/creed_of_nicaea_325.htm

Sir Isaac Newton (Peace be upon him) fingered Hosius for this deceit in his Twentythree Queries About the Word ὁμοούσιος saying,

“Quære 7. Whether Hosius (or whoever translated that Creed into Latin) did not impose upon the western Churches by translating ὁμοούσιος by the words unius substantiæ instead of consubstantialis & whether by that translation the Latin Churches were not drawn into an opinion that the father & son had one common substance called in the Greek Hypostasis & whether they did not thereby give occasion to the eastern Churches to cry out (presently after the Council of Serdica) that the western Churches were become Sabellian.” <http://www.newtonproject.sussex.ac.uk/view/texts/normalized/THEM00011aadding>,

“Qu. 8. Whether the Greeks in opposition to this notion & language did not use the language of three hypostases, & whether in those days the word hyposta{sis} did not signify a substance.”

Mark Xu says,

“For the legend of the great Hosius, please see Schaff Vol. III, Chapter 9; note, he is portrayed as the leading Athanasian orthodox bishop from the Latin West by Schaff, a champion so to speak who fought and restored the true Nicene doctrine of consubstantiality; and “true Nicene consubstantiality” in Schaff’s eyes is NUMERICAL UNITY.

‘Basil turns the term οJmoouvsio” against the Sabellian denial of the personal distinctions in the Trinity, since it is not the same thing that is consubstantial with itself, but one thing that is consubstantial with another. Consubstantiality among men, indeed, is predicated of different individuals who partake of the same nature, and the term in this view might denote also unity of species in a tritheistic sense.

But in the case before us the personal distinction of the Son from the Father must not be pressed to a duality of substances of the same kind; the homoousion, on the contrary, must be understood as identity or numerical unity of substance, in distinction from mere generic unity. Otherwise it leads manifestly into dualism or tritheism. The Nicene doctrine refuses to swerve from the monotheistic basis, and stands between Sabellianism and tritheism’.

*Schaff, Nicene And Post Nicene Christianity:
History Of The Christian Church Vol. III,
Chapter 9, Section 127*

Seeing the so-called “Nicene orthodox numerical unity” portrayed by Schaff, and the later Eastern “tri-theism” attempt, and Hosius’ defense of orthodoxy, I am of the supposition that Sir. Newton is correct; the Latin West really, truly thought numerical unity was the “true orthodoxy”.

Afraid of not being very clear about Nicene numerical unity, Schaff further wrote:

“The Nicene Creed does not expressly assert the singleness or numerical unity of the divine essence (unless it be in the first article: “We believe in one God”); and the main point with the Nicene fathers was to urge against Arianism the strict divinity and essential equality of the Son and Holy Ghost with the Father. If we press the difference of homoousion from monoousion, and overlook the many passages in which they assert with equal emphasis the monarchia or numerical unity of the Godhead, we must charge them with tritheism.

But in the divine Trinity consubstantiality denotes not only sameness of kind, but at the same time numerical unity; not merely the unum in specie, but also the unum in numero. The, three persons are related to the divine substance not as three individuals to their species, as Abraham, Isaac, and Jacob, or

Peter, John, and Paul, to human nature; they are only one God. The divine substance is absolutely indivisible by reason of its simplicity, and absolutely inextensible and untransferable by reason of its infinity; whereas a corporeal substance can be divided, and the human nature can be multiplied by generation. Three divine substances would limit and exclude each other, and therefore could not be infinite or absolute. The whole fulness of the one undivided essence of God, with all its attributes, is in all the persons of the Trinity, though in each in his own way: in the Father as original principle, in the Son by eternal generation, in the Spirit by, eternal procession. The church teaches not one divine essence and three persons, but one essence in three persons. [Unless you make the distinction between being and hypostasis ontological as I know many Dionysians do.-DS] Father, Son, and Spirit cannot be conceived as three separate individuals, [Why does he only offer us two options: one numeric substance or 3 separate beings? What is wrong with 3 or more correctly 2 inseparable beings?-DS] but are in one another, and form a solidaric unity.

Here the orthodox doctrine forsook Sabellianism or modalism, which, it is true, made Father, Son, and Spirit strictly coordinate, but only as different denominations and forms of manifestation of the one God. [Notice, he didn't tell us how they differed, he only asserted it.-DS]

But, on the other hand, as we have already intimated, the term person must not be taken here in the sense current among men, as if the three persons were three different individuals, or three self-conscious and separately acting beings. [DID YOU CATCH THAT? -DS] The trinitarian idea of personality lies midway between that of a mere form of manifestation, [But isn't manifestation the definition we run into frequently? -DS] or a personation, which would lead to Sabellianism, and the idea of an independent, limited human personality, which would result in tritheism.'

Ibid, Section 130"

Now that ends Mark's quotation but I want to keep going with Schaaf's quotation because he admits something utterly damning to the anti-Nicene, Neoplatonist construction:

"In other words, it avoids the monoousian or unitarian trinity of a threefold conception and aspect of one and the same being [It does no such thing and isn't it interesting that Schaaf knows better to associate the Sabellian view with Unitarianism and not the Generic Unity view! -DS], and the triousian or tritheistic trinity of three distinct and separate beings [Why do three beings need to be inseparable in order to be so defined? He never says. -DS]. In each person there is the same inseparable divine substance, united with the individual property and relation which distinguishes that person from the

others. [So if I am a cousin, a father and a brother I am multiple persons because I have multiple relations? This is stupid.-DS] **The word person is in reality only a make-shift, in the absence of a more adequate term. Our idea of God is more true and deep than our terminology, and the essence and character of God far transcends our highest ideas.**”

Thats the Check right there to any Protestant and especially any Scripturalist. Schaff here admits that the departure from Nicene Orthodoxy was the first plunge into what those in the Reformed Community call Van-Tilism. It is the idea that God is outside of human language categories and thus outside of univocal predication. On the Van Tillian view, which is really the same Neoplatonism that came into Christianity with Origen and fully with PseudoDionysius, God is “Totally Other”. When Schaff said, “the essence and character of God far transcends our highest ideas”, he is expressing the essence of Van Tillian philosophy.

John Robbins said in Cornelius Van Til The Man and the Myth,

“But the Van Til faction was not satisfied. It attempted to redefine incomprehensibility to mean that God cannot be understood at all...God cannot even be conceived by the mind of man, according to Van Til: ‘If we take the highest being of which we can think, in the sense of have a concept of, and attribute to it actual existence, we do not have

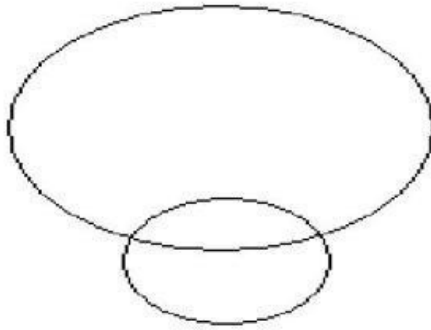
the Biblical notion of God...Man cannot think an absolutely self-contained being...God is infinitely higher than the highest being of which man can form a concept' (An Introduction to Systematic Theology, p. 206)." pg. 33.

Are you starting to get it guys? Robbins' primary mistake in this booklet is that he thinks this language is new with Van Til. It is not new! Gnosticism tried to make its way into Christianity right at the start and then some of the early Fathers were influenced by Hellenistic thinking, but Neoplatonism primarily and formally came into Christianity by a man named Pseudo-Dionysius. Neoplatonism is the basis of the departure from Nicea. Neoplatonism is also the basis of Van Tilism.

In Van Til's philosophy God and Man are represented by the infamous two circles:

[http://www.christianciv.com/VT_Diagrammed.html]

You see, in their foolishness, the Dionysians thought they could take a Neoplatonic Monad and make it fit into a religion that is not pantheistic. Both of these are wrong. The real diagram should look like this:



Here we have the analogy of proportion. Man is made in God's image. Thus there is a generic ontological overlap between divinity and humanity. There are SOME things about God that cannot be said of man. However, there are SOME things about God that can be said of man. This provides an uncreated logos; a design; a compatibility between God and man whereby a created divine image is possible, and a real revelation can be given.

Now what did Dr. Clark say about predication of the divine?

"The first part of the answer, the first element in the formulation of a Christian theory of language, and therefore the first criterion for judging the adequacy of biblical revelation, is the doctrine of the image of God in man. Or, rather, the very first part is the biblical doctrine of God. Is God the 'Totally Other'? Do God and the medium of conceptuality 'schliessen einander aus,' completely exclude each other? Or is God an object of

thought and knowledge as much as or even more than the square root of minus one? ...Such verses [John 5:6, 17:3] as these indicate that God is a rational, thinking, being, whose thought exhibits the structure of Aristotelian logic."

Language and Theology, pages 136-137

Moreover, Leo Donald Davis says,

"However, homoousios was at the time a notoriously slippery word and could have three principal meanings. First, it could be generic; of one substance could be said of two individual men, both of whom share human nature while remaining individuals. Secondly, it could signify numerical identity, that is, that the Father and the Son are identical in concrete being. Finally, it could refer to material things, as two pots are of the same substance because both are made of the same clay. Constantine himself explained that "homoousios was not used in the sense of bodily affections, for the Son did not derive His existence from the Father by means of division or severance, since an immaterial, intellectual and incorporeal nature could not be subject to any bodily affection. These things must be understood as bearing a divine and ineffable signification." The point was that the third meaning of homoousios, with its connotations of materiality was not the meaning used in the creed. That left the two previous meanings. It seems that the Council, intent on stressing the equality of

the Son with the Father, had the first meaning explicitly in mind. Father and Son are homoousioi in that they are equally divine.”[13]

And also J.N.D. Kelly,

“It is reasonable to suppose, pace Eusebius, that a similar meaning, viz. ‘of the same nature’, was read into the homoousion. But if this is granted, a further question at once arises: are we to understand ‘of the same nature’ in the ‘generic’ sense in which Origen, for example, had employed ὁμοούσιος, or are we to take it as having the meaning accepted by later Catholic [i.e. Western] theology, viz. numerical identity of substance? The root word οὐσία could signify the kind of substance or stuff common to several individuals of a class, or it could connote an individual thing as such...Indeed, the doctrine of numerical identity of substance has been widely assumed to have been the specific teaching of the Nicene Council. Nevertheless there are the strongest possible reasons for doubting this. The chief of these is the history of the term ὁμοούσιος itself, for in both its secular and its theological usage prior to Nicaea it always conveyed, primarily at any rate, the ‘generic’ sense.”[14]

Schaff continues,

“The same divine, eternal, unchangeable essence, which is in an original way in

the Father, is, from eternity, in a derived way, through generation, in the Son; just as the water of the fountain is in the stream, or the light of the sun is in the ray, and cannot be separated from it."

This is a conflation between a thing and a relation between a plurality of things. In a fountain there is more than one water molecule.

75. The Trinitarian understanding of the Son's generation is also buried under a pile of confusion contradiction and priest craft. As for the Bible's affirmation that the Son is begotten of the Father (John 1:18, 3:16-18) Schaff says,

"But the divine generation differs from all human generation, not only in its absolute spirituality, but also in the fact that it does not produce a new essence of the same kind, but that the begotten is identical in essence with the begetter; for the divine essence is by reason of its simplicity, incapable of division, and by reason of its infinity, incapable of increase. The generation, properly speaking, has no reference at all to the essence, but only to the hypostatical distinction."

This is as meaningful as if he were to flip his fingers through his lips. If no being or essence is generated then there is no generation. He wants us to believe that the generation of a subsistence, which he himself admitted was a make-shift definition of person and thus meaningless, is sufficient enough to warrant the concept of generation or begotten. What then is generated? A legal fiction? A subsistence is not a thing. It is the mode or quality of a thing. This is why Schaff admits,

“The mode of the divine generation is and must be a mystery.”

This is among many reasons why many modern Trinitarians think the word *begotten* or *generation*, *monogenes* in the Greek of John 1:18 and 3:16, 18 means *unique* and not generated. Thus, the *unique* position asserts that the Sonship of Messiah began at his incarnation.

First, on the meaning of *monogenes* I would suggest David Waltz’s article *The Eternal Generation of the Son*. On the face of it, the most embarrassing problem for the *unique* interpretation is that it makes the Son one of a kind, while affirming that the Son is one substance with the Father. That is two of a kind. I find the Triunist position extremely inconsistent and contradictory concerning this issue. They reject the generation of the Son because it doesn’t make sense to them, yet they turn around and provide their alternative, the Triune God, which they admit, doesn’t make sense either. On the issue of the Incarnational Sonship heresy that uses Heb. 1, Acts 13:33, Psalm 2:7, Rev. 1:5, and Col. 1:18, Paul Liberati says in *Incarnational Sonship?*,

“The problem is easily solved when we recognize that there are two aspects to the sonship of Jesus Christ in Scripture:

- *The eternal [I would qualify that simply by saying it pre-existed the creation of the heavens and the Earth. -DS] reality of it: (Colossians 1:13-16; Hebrews 1:2; John 20:21; Galatians 4:4; 1 John 4:14; 1 John 4:10 etc.)*

- *The redemptive manifestation of it: (Hebrews 1:5 is an excellent example)*

Although Christ was eternally begotten of the Father before all ages, and always existed as the Son of God, there came a time when he “veiled” this glory for a short while, particularly during the course of his earthly ministry. According to Scripture, the Father and the Son entered into a covenant of Redemption wherein the Son was assigned to assume a human nature and accomplish the salvation of God’s elect. All through the course of his earthly ministry the revelation of Christ’s sonship was a special and private (not totally public) revelation which the Father would sovereignly grant to those who were His (Matthew 16:13-17).

Now after the accomplishment of this redemptive work (the terms of the covenant), and as his official reward (covenantal inheritance), Christ would be visibly raised from the dead and publicly “declared to be the Son of God ... by the resurrection from the dead” (Romans 1:4). The glory which was once veiled would now be fully restored (John 17:1-5) and fully proclaimed as the Father would “declare the decree” publicly to the “kings” of the earth (Psalm 2:6-12). Therefore – they must recognize, with the resurrection as their final proof that they must either “kiss the Son” or “perish in the way.” The resurrection therefore, was simply the redemptive manifestation of Christ’s true and eternal sonship.”[15]

Samuel Clarke said in his *Modest Plea*, page 69,

“There are indeed figurative and metaphorical senses, wherein persons may very elegantly be said to be begotten or generated into a New State when they are invested with some extraordinary New Powers, Thus God is said in Scripture to have Begotten us unto a lively Hope by the Resurrection of Christ from the Dead [1 Pet. 1:3-DS]. And to Christ himself, upon his being raised from the Dead, he saith, (Acts xiii; 33,) Thou art my Son, This Day have I begotten thee. But never was That, stiled in any sense a Generating or Begetting, before which the person generated was Everything he could be after it; A Generating, which implied in it “- No Change at all, no not so “much as in any Mode of Existence; “No Change “more,” than there is in God the Father himself, upon Every New Act or Exertion of his Power. What the Writers before and at the time of the Council of Nice, call the Generation of the Son , always means a Real Generation...by which he was really...generated from the Father by his Power and Will.”

Now the Marcellian Triunist will also quote:

Luke 1:30 The angel said to her, “Do not be afraid, Mary; for you have found favor with God. 31 And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus. 32 He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne

*of His father David; 33 and He will reign over the house of Jacob forever, and His kingdom will have no end.” 34 Mary said to the angel, “How can this be, since I am a virgin?” 35 The angel answered and said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child **shall be called the Son of God.***

Firstly, one cannot escape realizing that if it is the case that the Logos became a Son in the *economia* and not from the beginning then the Holy Ghost really is the Father for the Holy Ghost is the one who brings forth the conception in the womb of Mary. Anyone familiar with the history of early Sabellian Monarchism sees the necessary connection with this interpretation of Luke 1:35.

Now to some scriptural proofs of Messiah’s eternal Sonship or that his Sonship pre-existed the creation:

*Heb 1:1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in **His Son**, whom He appointed heir of all things, through whom also **He made the world.***

Here the Son was said to be involved in the creation of the world, which is before the incarnation.

*John 5:18 For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was **calling God His own Father,** **making Himself equal with God.***

Here we see that his Sonship was ontological in that it pertained to an ontological relationship to a divine person not merely his role in the *economia*.

*John 1:18 No one has seen God at any time; the only begotten God [Some versions say Son. -DS] who **is in the bosom of the Father**, He has explained Him.*

Here we see that the Son is in the bosom of the Father. On the Marcellian view, the Sonship of Messiah pertains to his human nature which could never be in the Father's bosom. In John 5:18, the Father is denoted as the Father of Yeshua by the Greek πατέρα ἰδίου. In Rom. 8:32 Yeshua is referred to as the Father's ἰδίου υἱοῦ. This Greek word ἴδιος denotes what belongs to someone properly or that is predicated of someone properly. In Rom. 8:3 Messiah is described as ἑαυτοῦ υἱὸν. This word ἑαυτοῦ is used by Paul in Rom. 14:14 when he says that nothing is evil in itself; thus evil is not necessary to created essences. Thus, when we read that the Son is the Father's **OWN** Son, what the scripture is telling us is that he is the Father's Son properly and that to be a Father of a Son is something necessary to the Father. Thus, πατέρα ἰδίου, ἰδίου υἱοῦ, and ἑαυτοῦ υἱὸν denote NATURAL SONSHIP, not Adopted Sonship which in the Greek is υἱοθεσία (Rom. 8:15, 23, 9:4, Gal. 4:5, Eph. 1:5).

If as the Marcellian Triunists maintain, that the Sonship of Messiah was created with his incarnation, it then must be that his Sonship pertains to his human nature, not his pre-existent nature. However,

*Rom 1:1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God, 2 which He promised beforehand through His prophets in the holy Scriptures, 3 concerning His Son, who was **born of a descendant of David according to the flesh**, 4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord*

Here we learn that Messiah's Sonship, as it pertains to his human nature, relates to David, not to Elohim the Father. Consider these passages:

*Rev. 3:14 "To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Beginning [archē] of the creation of God, says this:
Col. 1:15 He is the image of the invisible God, the firstborn of all creation[πρωτότοκος πάσης κτίσεως]. 16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.*

Col. 1: 18 He is also head of the body, the church; and He is the beginning [archē]

Samuel Clark says,

"The First-begotten, brought into the World by the Father before all ages, (for by Him did He make the Ages, Heb. i, 2;) before the whole Creation, (for by him did he create all things, Eph. iii, 9, and Col. i, 16.)

It is observable that St. Paul does not here call our Saviour...the first created of all Creatures, but...the first-born of every creature, the first-begotten before all creatures; signifying that he was (before the Creation of Things,) ...produced by, derived from the Father..."[16]

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In his article, *The Pre-Existence of Christ*, Trinitarian scholar James White says,

“Finally, in 1:18(9), John seals the case by calling Jesus the “only-begotten God,” or,

more accurately, the “unique God” (10) who reveals the Father, who “exegetes”(11) God to man.”[17]

You will notice that there is not a single mention of the eternal sonship or eternal generation of the Son in this entire article. Do you want to know why? Because he does not believe it.

In our quotation we see endnote: (10). If you reference the endnote you will read,

“10) For the true meaning of monogenes see J. H. Moulton and George Milligan, The Vocabulary of the Greek New Testament(Grand Rapids: Wm. B. Eerdmans Publishing Company, 1935) pp. 416-417.”

This work can be read here at archives.org:

<http://archive.org/stream/vocabularyofgree00mouluoft#page/416/mode/1up>

<http://archive.org/stream/vocabularyofgree00mouluoft#page/417/mode/1up>

In this work we read that monogenes,

“is literally ‘one of a kind,’ ‘only,’ ‘unique’ (unicus), not ‘only-begotten,’ which would be [monogenetos] (unigenitus)...and is so applied in a special sense to Christ in Jn 1:14, 18, 3:16, 18, 1 Jn 4:9, where the emphasis is on the thought that, as the ‘only’ Son of God, he has no equal and is able fully

to reveal the Father.”

Dr. Gordon Clark refuted this use of the word “monogenes” in his *The Trinity* but David Waltz’s article *The Eternal Generation of the Son* refutes White’s heretical and nonsensical interpretation of the word “monogenes” in much greater detail. Folks, if monogenes meant “one of a kind”, then the Son could not be consubstantial with the Father. He would be of a different kind. And get this: these people actually accuse my position of Arianism! What a laugh!

76. It is admitted the distinct personhood of the Holy Spirit is impossible to demonstrate.

Schaff comments on the personhood of the Holy Spirit as distinguished from the Sonship of Messiah,

“The distinction between generation and procession is not particularly defined. Augustine calls both ineffable and inexplicable”.

Then how can his personhood be defined? This is one of many questions that has kept me from being dogmatic about the alleged distinct personhood of the Holy Spirit.

77. Schaff then moves away from the 4th century to the fuller and traditional understanding of the Trinity in section 130 where he begins by admitting the irrationality and thus the unrevealability of this doctrine:

“All speculation on divine things ends in a mystery, and reaches an inexplicable residue, before which the thinking mind must bow in humble devotion. “Man,” says Athanasius, “can perceive only the hem of the garment of

the triune God; the cherubim cover the rest with their wings.” In his letter to the Monks, written about 358, he confesses that the further he examines, the more the mystery eludes his understanding, and he exclaims with the Psalmist: “Such knowledge is too wonderful for me; it is high, I cannot attain unto it.”

Thus this doctrine necessitates an abandonment of private judgment, perspicuity of Scripture and plenary verbal inspiration.

78. The Trinitarian affirmation of one essence is also buried in confusion, contradiction and priest-craft. Schaff continues,

“The essential points of the orthodox doctrine of the Trinity are these:

There is only one divine essence or substance.”

As we have seen this is priest-craft. By *one* he doesn't mean *one* in the cardinal sense of numbers. By *one* he means unity. A Pantheist could just as easily affirm this principle. The esoteric nature of this doctrine is made known to the proficient student. At first you are introduced to one numeric essence. Then as one is further initiated one finds that the one numeric essence mean unity. Then as one is further initiated one finds that unity means Absolute Divine Simplicity. Then as one is further initiated one finds that Absolute Divine Simplicity means huperousia. At this point the blatant mysticism is revealed and the proficient student must make a decision to either remain in the Church as a deliberate agent of deception or leave the Church and plunge

head first into open Paganism or Atheism.

79. The Trinitarian distinction from Sabellianism is meaningless contradictory priest-craft. Schaff says,

“Here the orthodox doctrine forsook Sabellianism or modalism, which, it is true, made Father, Son, and Spirit strictly coordinate, but only as different denominations and forms of manifestation of the one God.”

No they didn't. All they did was change the definition of the word person to trick and deceive. Augustine himself states as the title of Chapter 9 of his *On the Trinity*, “Chapter 9.—All are Sometimes Understood in One Person.” The following is from my article *Triunism and Sabellianism; Is There a Difference?*:

“It is the desperate and hopeless cause of the Triunists to distinguish their view from Sabellianism. There is a reason for this: it cannot be done. I have cataloged here a list of popular historic Triunist Theologians, their accounts of Sabellianism and their desperate and meaningless attempts to distinguish the Triune view from it.

Aquinas, Summa,

“On the contrary, Boethius says (De Trin.) that in God “the substance contains the unity; and relation multiplies the trinity.” Therefore, if the relations were not really distinguished from each other, there would be no real trinity in God, but only an ideal trinity, which is the error of Sabellius.”

http://www.ccel.org/ccel/aquinas/summa.FP.iii.FP_Q28.FP_Q28_A3.html?highlight=sabellius#highlight

The problem with Aquinas' view is that his theology makes persons relations. This is ad hoc nonsense. I am a brother, I am a son, I am a cousin, but that does not make me multiple persons. This is ad hoc. It is ad hoc to affirm another cardinally numeric person that does not have its own numeric being/substance; a point which John Owen admits to later. Secondly, the Bible does not say,

*Hear, O Israel: The LORD our God is a **united** LORD*

It says,

*Hear, O Israel: The LORD our God [is] **one [echad]** LORD-*

Deut 6:4.

Echad can refer to a union, but it primarily refers to a cardinal singularity. The context must determine. Even when it is used for the idea of ordinal first, it is referring to the first cardinally numeric day of a month.

<http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongsgs=H259&t=KJV>

Moreover, anyone who knows Hebrew knows that echad is the masculine word for the cardinal number 1.

Systematic and Polemic Theology by R. L. Dabney, Second Edition, pgs. 177-178,

"Now, if these personal names, of Father, Son, and Holy Ghost, meant no more than three influences or energies, or

three phases of action of the same person, or three forms of one substance, is it not incredible that all these properties of personality, choosing, loving, hating, sending and being sent, understanding, acting, should be asserted of them? It would be the wildest abuse of language ever dreamed of. The doctrine of the Trinity, as held by the Catholic Church, cannot be better defined, than in the words of our Confession. (Recite ch. II, § 3.)...

The subsistence of a threefold personal distinction, marked by a part of the properties of separate personalities, (in some inscrutable [Definition: Impossible to understand or interpret; impenetrable; mysterious.-DS] manner, entirely compatible with true unity) as intelligence, active principles, volition, action...

*Now, that it is inscrutable how these things can be, we freely admit. Did they involve a necessary self-contradiction, we should also admit that the understanding would be incapable of receiving them all together. But we do not hold that the persons are three in the same sense in which they are one. **If it be asked what is the precise meaning of the phrase, person in the Godhead ? we very freely answer, that we know only in part.***"

Now this is very curious that he would admit that the differences between the persons is not understandable because later in his treatment of Private Judgment he says, "Protestants, on the other hand, hold that faith must be explicit and intelligent; or it cannot be proper faith—that the propositions embraced must be known; and the evidence therefore comprehended intelligently...but his conclusion in favour of an unintelligent faith is absurd, because voluntary moral dispositions can only act legitimately, through an intelligent knowledge of their objects. The right intelligence is in order to the right feeling. Protestants, again distinguish

between a comprehension of the evidence, and a full comprehension of the proposition. The former is the rational ground of belief, not the latter.” (pg. 602)

<http://dabneyarchive.com/Systematic%20Theology.pdf>

I admit that we only have a proportional understanding of God but that does not mean our portion is not univocal. We admit it is. Thus Dabney contradicts himself here.

In Charles Hodge’s Systematic Theology, page 452, he offers no explanation at all concerning the difference between Sabellianism and Triunism.

Systematic Theology by Louis Berkhof, pg. 89,

*“The Church confesses the Trinity to be a mystery beyond the comprehension of man. The Trinity is a mystery, not merely in the Biblical sense that it is a truth, **which was formerly hidden but is now revealed; but in the sense that man cannot comprehend it and make it intelligible.** It is intelligible in some of its relations and modes of manifestation, but unintelligible in its essential nature. The many efforts that were made to explain the mystery were speculative rather than theological. They invariably resulted in the development of tritheistic or modalistic conceptions of God, in the denial of either the unity of the divine essence or the reality of the personal distinctions within the essence. The real difficulty lies in the relation in which the persons in the Godhead stand to the divine essence and to one another; **and this is a difficulty which the Church cannot remove,** but only try to reduce to its proper proportion by a proper definition of terms. It has never tried to explain the mystery of the Trinity, but only sought to formulate the doctrine of the Trinity in such a manner that the errors which endangered it were warded off.”*

This is devastating. Anyone who believes this must be bound by conscience to join a Prelatic Church that denies Private Judgment. We then cannot determine orthodoxy from heresy. It must then be handed over to tradition.

John Owen , Works Vol. 2 ed. Goold, pg. 388,

“That in one essence there can be but one person, may be true where the substance is finite and limited, but hath no place in that which is infinite.”

One wonders then how the finite could understand the infinite in order to make a private judgment about what he should believe about the divine persons. My other arguments against divine infinity have been strained out in great detail. The appeal to infinity is an appeal to pagan philosophy. You see it is the Triune view that is the philosophical innovation and quagmire, not the Nicene or Semi-Arian view.

New Advent Catholic Encyclopedia in its article “Monarchians” states,

“Once the Monarchian system was put into philosophical language, it was seen to be no longer the old Christianity. Ridicule was used; the heretics were told that if the Father and the Son were really identified, then no denial on their part could prevent the conclusion that the Father suffered and died, and sat at His own right hand...but Sabellius seems to have meant “three modes or characters of one person”. The Father is the Monad of whom the Son is a kind of manifestation: for the Father is in Himself silent, inactive (siopon, hanenerletos), and speaks, creates, works, as Son (Athan., I. c., 11).”

<http://www.newadvent.org/cathen/10448a.htm>

Here then we see that the Sabellian/Modalist/Monarchian Theology taught that the Father and Son were identified and that the divine persons were modes and manifestations of a single person/monad.

Is this not exactly what the Triunists believe?

De Synodis by Athanasius states,

“53. Even this is sufficient to dissuade you from blaming those who have said that the Son was coessential with the Father, and yet let us examine the very term ‘Coessential,’ in itself, by way of seeing whether we ought to use it at all, and whether it be a proper term, and is suitable to apply to the Son. For you know yourselves, and no one can dispute it, that Like is not predicated of essence, but of habits, and qualities; for in the case of essences we speak, not of likeness, but of identity.”

<http://www.newadvent.org/fathers/2817.htm>

What kind of identity? That is the issue. Generic or numeric sir? You people cannot get it straight. A father and son are not equal in authority and attributes. An infant boy is completely helpless yet just as human as his father.

*Turretin says in Institutes of Elenctic Theology Volume 1 (P & R Publishing: Phillipsburg, NJ, 1992), 3rd Topic Q. 27, “Thus the person may be said to differ from the essence not really...**but modally as a mode from the thing** (pg. 278)...the Orthodox hold...Against the Tritheists they reject the real or essential distinction because although there are more persons than one mutually distinct, yet there is only one essence. **But they hold TO A MODAL DISTINCTION** because as the persons are constituted by*

*personal properties as incommunicable **MODES OF SUBSISTING**, so they may properly be said to be distinguished by them.”[Emphasis mine. – DS]*

Early Christian Doctrines by J. N. D. Kelly, pg. 120,

“To his accusers, Noetus [An early Monarchist/Sabellian-DS] retorted, “What wrong have I done, glorifying one only God, Christ, who was born, suffered and died?” For Scriptural support, his followers appealed to such texts as Isa. 44:6, which proclaimed the uniqueness of God, and John 10:30, 14:8-10 and Rom. 9:5, which seemed to point to the identity of the Father and the Son.”

Is this not exactly how the Triunists argue from the exact same scriptures? Owen, in the work cited above spends pages 383-387 doing nothing but trying to prove this point from Scripture, which I will be refuting in the near future.

Kelly states again,

“Who Praxeas was is unknown; the name “Praxeas” may be a nickname, meaning “busybody”. Some have identified him with Noetus or Epigonus, or even with Pope Callistus. Whoever he was, he seems to have taught that the Father and Son were one identical Being (duos unum volunt esse, ut idem pater et filius habecatur), the Word having no independent subsistence and being a mere voice and sound (vox et sonus oris)”. (pg. 121)

At this point Kelly footnotes Against Praxeas by Tertullian Chapter 7 which states,

“Do you then, (you ask,) grant that the Word is a certain substance, constructed by the Spirit and the communication of Wisdom? Certainly I do. But you will not allow Him to be

really a substantive being, by having a substance of His own; in such a way that He may be regarded as an objective thing and a person, and so be able (as being constituted second to God the Father,) to make two, the Father and the Son, God and the Word. For you will say, what is a word, but a voice and sound of the mouth, and (as the grammarians teach) air when struck against, intelligible to the ear, but for the rest a sort of void, empty, and incorporeal thing. I, on the contrary, contend that nothing empty and void could have come forth from God, seeing that it is not put forth from that which is empty and void; nor could that possibly be devoid of substance which has proceeded from so great a substance, and has produced such mighty substances: for all things which were made through Him, He Himself (personally) made. How could it be, that He Himself is nothing, without whom nothing was made? How could He who is empty have made things which are solid, and He who is void have made things which are full, and He who is incorporeal have made things which have body? For although a thing may sometimes be made different from him by whom it is made, yet nothing can be made by that which is a void and empty thing.”

<http://www.newadvent.org/fathers/0317.htm>

Notice the strong affirmation of Tertullian to ascribe a distinct substance, not simply a mode, subsistence or hypostasis to the Son.

Kelly states again,

*“Sabellianism, tried to meet some of the objections to which the earlier form was exposed. Sabellius, we are told by Epiphanius, regarded the Godhead as a monad (his name for it was *huiopator*) which expressed itself in three operations. He used the analogy of the sun, a single object*

which radiates both warmth and light; the Father was, as it were, the form or essence, and the Son and the Spirit His modes of self-expression or “dilation” (platusmos) of the divine monad, the Father by process of development projecting Himself first as Son and then as Spirit...The term prosopon, as we noticed above, was used by Hippolytus to signify the otherness, or separate subsistence, of the Son from the Father, as revealed in the economy, and it is most unlikely that Sabellius used it with a diametrically opposite meaning. Indeed, Hippolytus clearly implies that for Callistus, whom he regarded as a Sabellian, the Godhead was but a single prosopon, that is, an individual or Person.”(pg. 122-123)

Marcellus who was thought a Sabellian by the Eusebians (Kelly, pg. 240) taught,

“that God is spirit, ‘an invisible Monad’, ‘a single prosopon’. Before all ages the Logos was in God as His immanent reason, identical with him...as a man’s reason is with himself. So he condemns the Origenist conception that the Logos is a distinct hypostasis or ousia as threatening to disrupt this unity and lead to polytheism. All that can be said about the pre-existent Logos is that he was Logos; there can be no talk of His generation, and Marcellus restricts the title ‘Son’ to the Incarnate. But if the Logos was thus immanent in God as ‘potency’...He was also externalized as God’s active energy...for creation and revelation, since everything that the Father says or does is accomplished through his word. Indeed, it is precisely His function as God’s self-activization and self-revelation which Marcellus claims, distinguishes the Logos from His possessor, and it is the recognition of this, he holds, that differentiates his own position from Sabellianism. We need not be surprised that it scandalized the Eusebians. The frequent appearance of the clause ‘Of whose reign there will be no end’ in the creeds

they manufactured testifies their dread of it.” (Kelly, 240-241)

He denied hypostasis to the Son to buttress the unity of being and the single prosopon. Sound familiar?

On the Councils by Hilary of Poitiers, 67, states,

*“If we assert the one substance, understanding it to mean the likeness of natural qualities and such a likeness as includes not only the species but the genus, we assert it in a truly religious spirit, provided we believe that the one substance signifies such a similitude of qualities that **the unity is not the unity of a monad but of equals**. By equality I mean exact similarity so that the likeness may be called an equality, provided that the equality imply unity because it implies an equal pair, and that the unity which implies an equal pair be not wrested to mean a single Person.”*

At this point, the Triunists can do little but go into emotional meltdown. They will shout, “you are Rationalists trying to put God’s things into man’s terms! It is beyond our understanding!” To which we reply, then it cannot be subject to private judgment! Be consistent, be honest and leave Protestantism! Go back into Romanism, Anchorism and Prelacy. That is honest. That is consistent. I find it comforting that on page 243, Kelly says that Eusebius of Caesarea was a rationalist at heart...Good for him.

At this point, a Protestant Triunist may try to seek refuge in the meaning of the Nicene Creed just to find any confusion he can throw to divert attention from his heresies.

On my blog, and others, as well as forums and private emails, the meaning of the Nicene Creed continues to be an ongoing confusion. Did the Nicene Creed establish numeric

identity of essence when they creedalized the word Homousios? ... Kelly admits,

“the great issue before the council, as all our sources agree, was not the unity of the Godhead as such; it was the Son’s co-eternity with the Father, which the Arians denied, His full divinity in contrast to the creaturely status they ascribed Him. Thirdly, we may be sure that, if Eusebius and his allies had had the slightest suspicion that numerical identity of substance was being foisted on them in homousios, they would have loudly objected to it as Sabellian. In fact, as we know from his apologia to the Caesarean church, it was its materialistic flavour that he found awkward. Lastly, we know that afterwards, when the identity of substance of the three Persons were fully acknowledged, the most orthodox theologians continued to use homousios, in the appropriate contexts, with the sense of generic unity.” Early Christian Doctrines, 236

There is a very good reason for the Eusebians’ complaints: They are true!

Thus, let us attempt a Sabellian acid test:

Do you think that the divine persons are predicates (like a relation) and not subjects?

Do you think that the divine persons are modes of a single being?

Do you think that the divine persons are manifestations of some antecedent reality?

Do you think unity means a cardinal singularity?

Do you think distinct persons can exist without their own distinct being?

Do you think the distinction between the divine persons and the definition of a divine person transcends human language?

Do you think that the Father and the Son are united in concrete identity?

Do you believe that Yeshua is the only God?

Do you believe that the Father and the Son share or are the same numeric being?

Do you believe in one God and that the word God logically pertains to nature and not person?

Do you believe that the Son is not a subject but the faculty, or power or ability of a subject?

Do you believe that the Godhead is a Monad?

If you answered yes to any of the above, you my friend are a Sabellian and/or you are a man that has cornered himself in a Prelatical Ecclesiology.

My Triunist friend, why do you spit poison at the word of God? Why do you subject it to your many lies? Why do you say you know not the God of this book and cannot understand its teachings? Why do you leave the Church with no rational way to determine Orthodoxy from Heresy? Why do you contradict the Scriptures and slander them saying that they are dark and are outside of our understanding? The Bible gives us great confidence that it is sufficient and clear and written to be understood:

Luk 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

Col 2:1 For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; Col 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; Col 2:3 In whom are hid all the treasures of wisdom and knowledge... Col 2:7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

2 Ti 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 2Ti 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Heb 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Heb 6:19 Which hope we have as an

anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. Heb 5:13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. Heb 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

*Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; Eph 4:12 **For the perfecting of the saints**, for the work of the ministry, for the edifying of the body of Christ: Eph 4:13 until we all attain to the unity of the faith, [That was a promise not just a command!-DS] and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; Eph 4:15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ.*

Schaff then admits,

“The word person is in reality only a make-shift, in the absence of a more adequate term. Our idea of God is more true and deep than our terminology, and the essence and character of God far transcends our highest ideas.”

Endnotes

[1] Isaac Taylor, *Ancient Christianity*, (Philadelphia, PA: Herman Hooker, 1840) 282

[2] Isaac Taylor, *Ancient Christianity*, 449

[3] Robert Letham in his book *Through Western Eyes*, (Mentor, 2007)

[4] John Calvin, *A Treatise on Relics*, (Edinburgh: Johnstone and Hunter, 1854)

[5] John Calvin, *A Treatise on Relics*, (Edinburgh: Johnstone and Hunter, 1854), 8

[6] Girardeau, *Discussions*, 431.

[7] This is not true. The value of the atonement is based on the righteousness of Messiah. The righteousness of the human nature of Messiah is based on his conformity to the law which was indeed perfect. The moral law is a reflection of Elohim's essential nature and so the value of Messiah's obedience is not a simple ad extra acknowledgement. It is a recognition of essential righteousness.

[8] Gordon Clark, *The Incarnation*, (Jefferson, Maryland: The Trinity Foundation, 1988), 61

[9] *Catechism of the Catholic Church*, Official Website of the Vatican, January 2010, available at, <http://www.vatican.va/archive/catechism/p122a3p1.htm#1>; Internet; accessed January 2010

[10] <http://www.newadvent.org/fathers/2817.htm>

[11] <http://www.newadvent.org/fathers/3301.htm>

[12] http://www.ccel.org/s/schaff/history/3_ch09.htm

[13] Leo Donald Davis, *The First Seven Ecumenical Councils*, pg. 61

[14] J.N.D. Kelly, *Early Christian Doctrines*, pgs., 234-235

[15] <http://therodofiron.wordpress.com/2013/10/30/incarnational-sonship/>

[16] Samuel Clarke, *The Scripture Doctrine of the Trinity*, 182

[17] http://vintage.aomin.org/The_Pre_Existence_of_Christ.html#10

80. The Western Catholic tradition conflates Yah's economical action with his ontological action to preserve their Filioque only to necessarily commit themselves to Pantheism.

81. The doctrine of Angelic Celibacy is pagan and contradicts blatant passages of scripture.

1 Cor 9:5 Do we not have a right to take along a believing wife, even as the rest of the apostles and the brothers of the Lord and Cephas?

The Apostles' regular order (1 Tim 3, Tit 1:5-10) is that a Bishop is to have a wife and children and he is to keep them well. His virtue is displayed in having a wife and children not abstaining from them. This then is a real virtue not an honorific and fictitious hypocrisy of virtue but real virtue. Taylor says in reference to those other articles of the ancient Church such as the Mass, Christus Victor, Synergy, Tradition and Justification by works and faith etc., "Are they immemorially ancient?-so is this. Did they receive the assent and warm approbation of the long series of Christian doctrines?- so did this. Were they acknowledged and followed out in the practices of the apostolic churches, throughout the world? – so was this; and finally, may they pretend to a colour of support, or more than a colour, from some few expressions of the inspired writers? – so may this." Due to their misunderstanding of 1 Cor. 7, Catholics teach that it is good for a man to be unmarried. This is in direct contradiction to Gen. 2:18 "It is not good for the man to be alone; I will make him a helper suitable for him." Yet the Christian tradition has taught the exact opposite. It glorifies the Monastic and Ascetic life which is traditional in Pagan cultures. Paul says in 1 Cor. 7, "26 I think then that this is good in view of the present distress, that it is good for a man to remain as he is. 27 Are you bound to a wife? Do not seek

to be released. Are you released from a wife? Do not seek a wife. 28 But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have trouble in this life, and I am trying to spare you. 29 But this I say, brethren, the time has been shortened...”

You see, the Corinthian believers were under persecution and were constantly in need of retreat. It would have been difficult for a man to flee persecution with a wife and small children. Paul’s prescriptions in this Chapter were specifically for this period and not general rules for all believers in all times.

The passages quoted to support angelic virginity: Luke 20:35 etc. are simple speculations that give no connection or relationship to the life of the believer. They simply assert that angels do not marry. This says nothing against marriage nor does it give any intrinsic value to celibacy. Moreover, it denies the resurrection because in order for the resurrection to be true there has to be gender in the final state and if there is gender in the final state there will be sex. Not to mention that this verse proves too much. This would prohibit marriage completely and those who use it prove angelic celibacy show their devotion to Gnosticism two-fold. For crying out loud, Christ himself allows ministry by women and is often found in their company in the gospels. This would offend Origen’s pious hypocrisy no doubt.

See my *Conquering the Verbal Sorcery of Trinitarianism*, Chapter V, “Ancient Christianity and the Doctrine of the Oxford Tracts by Isaac Taylor Reviewed”

82. The great apostasy prophesied by Paul in 1 Tim. 4:1-4 is explicitly fulfilled in the Catholic Theology. The Council of Ancyra A.D. 314 Canon 10 prohibited marriage as do other canons in the seven ecumenical councils. Jovianus was

condemned at Rome and Milan and banished for his denial of angelic virginity. (See Jerome *Against Jovianus* and Jerome *Against Vigilantius*). The Angelic celibacy doctrine demonizes masculinity and feeds feminism.

83. The Church's Rejection of the Law of Moses is the basis for mysticism and moral relativism. The only parts of the Law of Moses that have been abrogated are the Levitical priesthood and sin offerings. Heb. 7-10. All the rest is standing and any other position is buried under a mountain of endless confusions, contradictions and priest-craft.

See my book *Why I Left the Christian Church*.

84. The Soul doctrine and the floaty place and the Pre-Mil Abraham's Bosom doctrine are a rejection of the Bible's teaching on resurrection and makes people not care for their race and their nation. They think the events of the physical world don't matter because they are going to leave their body and fly up into the floaty place.

See my *Index and Miscellaneous Articles of Protestant Messianic Eschatology*

85. Both Geocentrism and Heliocentrism are a direct rejection of Biblical cosmology. The Bible clearly teaches the Flat Earth Cosmology. The irrefutable proof that the Bible teaches Flat Earth is that the sun, moon and stars are in the firmament.

Gen. 1: 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

Moreover, the Firmament is clearly identified as a solid object over the earth:

Job 37:18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass?

And also, Psa. 19 and Psa. 148 clearly states that the firmament and the waters above the firmament still exist after the flood.

86. The Patristic Theology affirms a Manichean view of man and sin. Aulen criticizes the idea that Christus Victor is a “physical theory.” [34] This has been the common understanding of the Eastern view and some have called it the “blood transfusion” atonement. Aulen’s understanding is that the atonement destroys sin, overcomes death, and bestows life on men, but the questions I have are, where is the basis for the blessing of Abraham and where is the guilt offering mentioned in Isa. 53? This system has from its inception produced defenders of Universalism and the reason why the East refuses Universalism is completely baseless and arbitrary. The idea is that the incarnation and atonement effect immortality for all men yet where they spend this eternity is up to them, heaven or hell. The atonement also has effects on the physical world. His recapitulation doctrine is a process that will continue into the ages and is highly eschatological.

Aulen acknowledges the objection that “Eastern theologians, places relatively little emphasis on sin, because he regards salvation as a bestowal of life rather than of forgiveness, and as a victory over mortality rather than over sin.” [38]. He attempts to answer the objection by appealing to the fact that the Eastern view breaks down the barrier of the dividing wall or “partition between man and God.” [39] Yet he never says what that partition is. The problem is the partition in the context of the entire system of the Eastern Church is man’s mortal and material reality, which is clearly Gnostic. His clear acceptance of Gnostic teaching is made manifest as he calls Irenaeus’ view of sin to be organic; Aulen says, “he always regards sin organically” [39]. This is Manichean par excellence. Aulen says again, “Athanasius does, in fact, regard sin as not merely the cause of the corruption from which men need to be saved, but as being identical with it.” [60]. He makes it plain, sin is material corruption.

Therefore, the atonement does not save man from the guilt of sin, Isa. 53, it saves them from the organic state of material EXISTENCE [41]. The fact is, the Eastern Church does not like to define sin as a transgression of law and the guilt of that sin being upon man, because this would imply that Messiah would have to take that on the cross and this would be devastating to their whole system. Instead, they say Messiah takes the state of sin. On page 164 Aulen defines sin as “an objective power standing behind men, and the Atonement as the triumph of God over sin, death, and the devil. It might seem, therefore, that this type treats sin as an impersonal force, and so weakens the idea of a direct relationship between God’s work and man’s soul.” First, Aulen forgets that the Eastern Church cannot think that sin is a real thing; they take Augustine’s view of sin as a lower choice of good on the chain of being. Second, 1 John 3:4 defines sin as a transgression of law and that is an example of an Apostle teaching at the full blossoming of New

Testament teaching. The fact is the New Testament is not a radically different religion than the old. His response here is clear dispensationalism and is a howler at best. This leads to the next problem:

87. Patristic Theology is Antinomian. On Aulen's view the atonement condemns the law as it has been a tyrant over men and claimed "dominion over Christ, over whom it had no right" and therefore is "brought to judgment." [67] The Eastern Orthodox say Messiah did not satisfy an obligation to the Law but through his death over-through the power "law" because the Law had condemned an innocent man. The Reformed say Jesus by performing an obligation to the law to become a curse for sin, over-through the curse of the Law (Not the justice or moral obligation of the Law) by satisfying its demands perfectly. They say Jesus' resurrection deprived the Law's ability to condemn. So why then does John say it is the rule of sin in 1 John 3:4?

On pages 83 and 84 Aulen presents the patristic war against Yah's law. He quotes many verses that refer to the hostility of the law towards man. This is an issue that Calvin and Owen specialized in. *Rom 7:9 I was once alive apart from the Law; but when the commandment came, sin became alive and I died; Rom 7:10 and this commandment, which was to result in life, proved to result in death for me*, does not refer to the law absolutely it refers to a certain utility of the law toward the unregenerate man. To take my own example (As an example of human nature): Before I was converted, I thought myself a good person. I was grossly ignorant of the things of Elohim and for some strange reason I thought Elohim overlooked my sins and thought quite highly of me. When my friend pointed out scriptures that condemned my drunken lifestyle, a newfound hostility with Elohim became alive in me and my supposed friendliness with Elohim died. I found no ability to do those things I heard from the

scripture and it produced a great anger in me towards Elohim. So is the function of the law to the unregenerate man. Therefore, the moral law in general is not a hostile tyrant and Messiah did not come to deliver us from the obligation of the law but from the curse of the law. The law is an issue that the Puritans specialized in and gave some clear answers. On page 160-161, Aulen shows his misunderstanding again. He says, “the fact that Protestantism was seeking to unite the sola gratia principle of the Reformation with a juridical doctrine of the Atonement involved it in a fundamental inconsistency.” This is laughable. Does he show the inconsistency? He tries. On page 163, he argues that the satisfaction view “necessitates a discontinuity of the legal order: there is no satisfaction of God’s justice, for the relation of man to God is viewed in the light, not of merit and justice, but of grace.” He simply does not understand covenant theology and does not understand that both can be present. Merit and justice are present in that my standing before Elohim is based on the merit of Messiah imputed to me and received by faith alone and there is grace in that eternal life and the blessing of Abraham are mine without one drop of my own works but all based on the work of Messiah. Has this guy ever read a single book on the Calvinist Reformation? On page 95, he demonstrates the primary error of the entire Eastern Religion and that is dispensationalism. He says, “the classic idea of redemption in the New Testament shows how radical the breach between Judaism and Christianity is.” The Orthodox and The Romanists claim that their religion is ancient, and it is. It’s Buddhism perfected in Neoplatonism.

88. Patristic Orthodoxy requires Messiah to have been physically and numerically one with the Platonic Idea of the human genus. This is impossible because, first, it would make Messiah’s humanity eternal and universal and therefore Creation and Redemption are emanations from

Elohim meaning Elohim was compelled to create and second, Messiah's humanity was not consubstantial with mankind. This heresy of theirs has given rise to the anti-racist Communist idea of Universal humanity.

89. The Church Has a Gnostic View of Creation. The Patristic Church did indeed reject the basic and overt principles of Gnosticism, yet Taylor makes the point that the principle of Gnosticism retained by the Patristic Church concerned the way the Gnostics rejected the "animal life" and the relationship of a man with his social system (Anarchism) a thing opposed to the divine perfection. This is why they sought to escape from society, why they treated "their evil" material bodies in a rugged and severe fashion, and as Paul writes, they submitted themselves to certain decrees, "Do not handle, do not taste, do not touch!" (Col 2:21)

Yahovah Elohim hates nothing he created in its original state. Although, he does hate sin which he did not immediately create. Therefore, nothing interrupts the blessedness of Elohim coming upon man but guilt and sin. Yeshua takes the guilt penalty of this sin and the barrier is removed between Elohim and those who partake of the benefits of the atonement.

On the Gnostic view it is the material world which interrupts and bars men from receiving the blessings of Elohim. An accident of the material world is moral disorder or sin; which is why that which is material is renounced as evil and the source of separation from Elohim. On the Gnostic view, sin and guilt was not the obstacle in the way of man's blessedness. The Gnostics hopped for a release from material bondage. Is this not dangerously similar to the Eastern view of the atonement that denies that Yeshua takes the guilt of men's sins but only takes the mortality of fallen

human nature to raise it in the resurrection and deify it. And so the obstacle between man and God is not sin and guilt but lower metaphysics.

Therefore, the Patristic religion posits a God eternally at war with the “material world” and “resenting the humiliations of animal life.”[Taylor, *Ancient Christianity*, 220] This is in contrast with the Biblical doctrine of Elohim that has an essential and knowable essence that is holy and offended at sin. Due to this hatred of sin, he punishes the sin to satisfy his vindicating justice and reconcile to himself his people removing the barrier of guilt and sin. The Patristic Christus Victor God has no essence, it even transcends the dialectic of being and non-being, and merely removes the mortality of men by raising the human nature to partake in the energies of Elohim. Therefore, the problem with men in the Patristic view is their mortal material realities that need to be raised/deified. The Patristic view sees virtue as a removing of the soul from the societal animal life and renouncing their natural sexual constitution. This by clear inference implies that the natural sexual desires of our “material” bodies are evil and a removal of oneself from these material desires and the world brings one closer to Elohim. These celibates in the Patristic Church are the few who approach the Unknowable Elohim having removed themselves from the lower world. Paganism, simple and plain.

Taylor attributes their error to an influence of Oriental Theosophy. The idea of the Gnostics was that by, “lofty contemplation, by habitual mental abstraction, and by disengaging himself, as far as possible, from the humiliating conditions of animal life, to facilitate, and, in a sense, to anticipate, his relapse into the infinite Nature.” [Taylor, *Ancient Christianity*, 215]

“What words indeed could possibly express the greatness of that loss in falling away from the possession of real goodness? What consummate power of thought would have to be employed! Who could produce even in outline that which speech cannot tell, nor the mind grasp? On the one hand, if a man has kept the eye of his heart so clear that he can in a way behold the promise of our Lord’s Beatitudes realized, he will condemn all human utterance as powerless to represent that which he has apprehended. On the other hand, if a man from the atmosphere of material indulgences has the weakness of passion spreading like a film over the keen vision of his soul, all force of expression will be wasted upon him; for it is all one whether you understate or whether you magnify a miracle to those who have no power whatever of perceiving it. Just as, in the case of the sunlight, on one who has never from the day of his birth seen it, all efforts at translating it into words are quite thrown away; you cannot make the splendour of the ray shine through his ears; in like manner, to see the beauty of the true and intellectual light, each man has need of eyes of his own; and he who by a gift of Divine inspiration can see it retains his ecstasy unexpressed in the depths of his consciousness; while he who sees it not cannot be made to know even the greatness of his loss. How should he? This good escapes his perception, and it cannot be represented to him; it is unspeakable, and

cannot be delineated. We have not learned the peculiar language expressive of this beauty. An example of what we want to say does not exist in the world; a comparison for it would at least be very difficult to find. Who compares the Sun to a little spark? Or the vast Deep to a drop? And that tiny drop and that diminutive spark bear the same relation to the Deep and to the Sun, as any beautiful object of man's admiration does to that real beauty on the features of the First Good, of which we catch the glimpse beyond any other good. What words could be invented to show the greatness of this loss to him who suffers it? Well does the great David seem to me to express the impossibility of doing this. He has been lifted by the power of the Spirit out of himself, and sees in a blessed state of ecstasy the boundless and incomprehensible Beauty; he sees it as fully as a mortal can see who has quitted his fleshly envelopments and entered, by the mere power of thought, upon the contemplation of the spiritual and intellectual world, and in his longing to speak a word worthy of the spectacle he bursts forth with that cry, which all re-echo, Every man a liar! I take that to mean that any man who entrusts to language the task of presenting the ineffable Light is really and truly a liar; not because of any hatred on his part of the truth, but because of the feebleness of his instrument for expressing the thing thought of. The visible beauty to be met with in this life of ours, showing glimpses of itself, whether in inanimate objects or in animate organisms in a certain choiceness of colour,

*can be adequately admired by our power of
aesthetic feeling."*

Gregory of Nyssa, *On Virginity*, Chapter 10, New Advent Catholic Encyclopedia Site, June 2010, available from, <http://www.newadvent.org/fathers/2907.htm>; Internet; accessed June 2010

Whether or not the Gnostics wanted salvation from the body and the latter Eastern Church Salvation in the body, Nyssa leans to the former here. One such passage by Gregory Nazianzen that Taylor quotes on page 167 I have yet to find, "happy those the unmarried blessed who having shaken off the flesh are nearer to the divine purity."

90. The doctrine of angelic celibacy led to transubstantiation in that the people expected to receive the holy sacrament from holy hands (celibacy implied). The clear connection between the angelic celibacy of the ancient Church and their view of the sacraments comes from the fact that they believe the rites of the church such as celibacy and fasting to be intrinsically holy and efficacious. Not only so but a man accustomed to live such an unnatural life finds the supernatural an easy bed buddy (Thus, the fanaticism with exorcisms). And not to forget the fact that these men thought of themselves as terrestrial seraphs through whom miracles are ordinarily done. **This is how multiple sacraments became established through the church: by asserting intrinsic efficacious powers to the monastic disciplines.** There are other issues that celibacy affects but these are the most damaging.

Therefore, when your Orthodox or Catholic friend asks you how the whole Church, at least in its visible administration, fell into the same apostasy all at once you have an answer for them. Northern Egypt long the home of the hermit life

was succeeded by the Nicene Monks who picked up right
where they left off.

*“India was, however, the cradle of the
anchoretic life, and Buddhu the father of its
doctrines; and in like manner as all
Christendom, during many centuries, was
accustomed to look to Egypt and Nubia for its
brightest patterns of holy abstraction and
mortification, so did these refer to the banks
of the Indus, and the Gnages, as the sources
of their doctrine and
practice.” [Taylor, 425]*

91. The Eastern View of Man’s Will Denies the Possibility
of El’s foreknowledge.

To individuate their view of the will from Calvinism, Eastern
Orthodoxy gives man a freedom from God’s decree. That is,
they believe man has the freedom to choose opposite from
what Elohim has decreed. In order for Elohim to have
foreknowledge there must be a fixed, objective and real
future that Elohim foreknows. Therefore, the East must
deny foreknowledge.

92. Concupiscence. The Ancient Church does not believe
that concupiscence is a sin; which is why they don’t believe
in original sin. They believe concupiscence is passed
through the generations after the fall, but since it is not sin,
there is no original sin. Lev 5:17 and Jam 4 in its entirety
especially verse 17 clearly calls concupiscence a sin not to
mention that the tenth commandment against coveting
should settle the issue completely.

93. If Elohim is beyond being and man is in being then by definition man cannot be “the image and glory of God;” (1 Cor 11:7)

This being the case the East must take an atheist view of Man’s ascent and assert that human language is a convention that developed through millions of years of development; a convention developed from observing created natures, which then by definition cannot predicate anything about Elohim.

94. The Eastern Church has no coherent definition of the distinction between essence and energy. Palamas’ insistence on this distinction does not tell us what it is. If it is a modal distinction, this does not import enough to take the essence outside of the realm of being and non-being. There needs to be a real distinction to do that. Lossky’s *The Vision of God*, refers to the energies as,

“another mode of the divine existence outside the essence of God, the mode of grace, in which God communicates Himself and manifests Himself...far from being a separation or division of God into two parts, communicable and incommunicable, is an inevitable theological postulate if we wish to maintain the real and not just the metaphorical character of deification, without suppressing created being within the divine essence.” (pg. 166)

With such a distinction between the Essence and Energies and as Lossky describes his Hierarchies as being different levels of participation in the Energies in created beings it seems impossible to avoid that another reality existed before and during creation that Elohim used to create out of called

the Energies. This denies Creation Ex Nihilo.

95. The East complains about the dialectic of oppositions in the Scholastic philosophy but they never give us their theory of individuation. They complain about the Scholastic dialectic but never give an alternative.

96. Justification as Taught in the New Testament can only be rejected by saying Paul misinterpreted the Psalms when writing Romans 4:6-8. The Justification of the Ungodly is an ipso facto denial of Infused Righteousness.

*Rom 4:5 But to him **that worketh not**, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

The Patristics use the exact same arguments against Paul the Ebionites did and still do and then have the nerve to call me a Judaizer! Be consistent Papists! Reject Paul like your Ebionite forebears. Go be a Muslim and you will find much more affinity.

97. The Ancient Eastern Theology has no distinction in sins. There is no Legal and Paternal distinction and so murdering someone's family is on the same moral level as eating too much chocolate cake.

98. The Eastern view of Authority leaves men in a ruined and enslaved conscience. These people will sear their conscience upon introducing any passage of scripture that contradicts "Ancient Tradition." This is the exact opposite of what Paul teaches:

"1Ti 1:5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

Tit 1:15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled."

An example of this would be 1 Tim 4:1-3 that commends both marriage and meats yet the Papists and other sheepish Christians find themselves in religious systems that forbid them. Though conscience may make them feel good for adhering to these man-made rules they are the doctrines of men. Samuel Rutherford says,

“Because the Word of God must be the rule of Conscience, and Conscience is a servant, and a under-Judge only, not a Lord, nor an Absolute and independent Sovereign, whose voice is a Law, therefore an Idolatrous and exorbitant rule of Conscience is here also to be condemned. Conscience is ruled by Scripture, but it is not Scripture, nor a Canonic book and rule of faith and conversation, it often speaketh Apocrypha, and is neither God, nor Pope, but can reel, and totter, and dream, to ascribe more to conscience than is Just, and to make new and bold opinions of God, broad and venturous and daring affirmations, the very Oracles of heaven, because they are the brood (as is conceived) of an equal and unbiassed Conscience, is presumption, near to Atheism; the grossest Idolatry is to make yourself the Idol: whereas tender consciences suffer most persecution, and are not active in daring, there is extreme pride in such as lead families and are Christians in new heresies. Some are extremely sworn and devoted to Conscience as Conscience: humility is not

daringly peremptory. Many weak ones pine away in fevers of sinister thoughts of Christ, as if his love were cold to them, Esa. 49. 14, 15. and fancy an imaginary and a made-plea with Christ; Oh he loveth any but me, and because they make an Idol of the weak oracle of Conscience, they make also an Idol of meek Jesus Christ, as if they would try, if Christ's love can be cold, and his blood and bowels can act any more mercy to them... Though the consciences of those in John 16:1-2 tells them that killing the Apostles is a good work unto God the sixth commandment says otherwise."

Samuel Rutherford, "A Free Disputation" *Reformed Perspectives Magazine*, March 4 to March 10, 2007, Volume 9, Number 10 (accessed November 25, 2008), 21, 31

Rutherford says again in reference to the use of the conscience,

"If the conscience have an indictment against you from heaven, and from the word of God, which is the Law-book of the Judge of all flesh; Ergo, We are to stand in awe of Conscience. And look how much goodness and true fear of God is in a Man, as much fear of himself and reverence to his own conscience is within him. For 1. to be holden even with the charges and writs of an erring conscience is obedience to the Law of nature, as we would not be willing that a scout, or a spy sent from a strange Land should see our nakedness, weakness, folly, security. When the Conscience returneth, to the Father of

Spirits, it can tell tales of men, and can libel many pollutions of the flesh and spirit acted by the man, while the Conscience lodged with clay and a polluted Spirit. 2. Because Conscience is something of God, a domestic little God, a keeper sent from heaven, a divine piece which is all eye, all sense, and hath the word with it, in so far it is to be revered, and he that reverenceth the King, reverenceth the Ambassador, in so far as he carrieth along the King's will, he that honoureth the Lord must honour the servant. 3. Solomon saith, Prov. 15.5 A fool despiseth his fathers reproof, but he that regardeth it is prudent. Vers. 10. He that hateth reproof shall die. To receive Instructions and rebukes from Conscience, in So far as they come from the Word of truth is spiritual prudence, and he that turneth away his ear from his conscience, shall die. 4. As to submit to the Word, is to submit to God, so to offer violence to a divine truth, is to wrestle with God, and by the like proportion to stoop before Conscience carrying a message from God, is to submit to God, and to do violence to the domestic light and truth of God, is all one as to wrestle with God. 5. We count a tender Conscience, such as was in Joshua, who did yield and cede to the Law of God, and its threatenings, a soft heart; then to stand out as a flint-stone or an Adamant, against the warnings of an inward Law must argue hardness of heart. 6. There is nothing so strong and divine as truth, a Conscience that will bargain to buy and sell truth, and will be the Lord and Conqueror, not the captive and taken prisoner of the Gospel,

bearing itself on upon the soul in power and majesty, hath his one foot on the borders of the sin against the Holy Ghost. 7. It is like the man walketh not at random, but by rule, who is not made all of stoutness, and ventureth not inconsiderately on actions and ways which undoubtedly are the seeds of eternity, but feareth his Pedagogue and teacher in so far as the law and will of the Judge of the world goeth along with him.”

Samuel Rutherford, “A Free Disputation” *Reformed Perspectives Magazine*, March 4 to March 10, 2007, Volume 9, Number 10 (accessed November 25, 2008), 20, 21,

99. Ernst Benz’s *The Eastern Orthodox Church* admits that the Ancient Church taught Universalism, then inconsistently condemned it and then has repeatedly reaffirmed it through individual theologians throughout the centuries.

100. The Patristic Churches rejects the Regulative principle of Worship.

See my Systematic Theology Chapter 26.

101. The Eastern Church Cannot explain how a Calvinist, Cyril Lucaris, became Ecumenical Patriarch of the Church in the 17th Century.

See my YouTube video: *Was Cyril Lucaris a Calvinist? Really? (Old Video)*

102. The Eastern Orthodox attacks on Calvinism are half-read misunderstandings that only apply to Hyper-Calvinism. See my entire almost 800 page *Systematic Theology*.

103. The Eastern view of the adoration of the host in the sacrament must have a corporeal presence which commits them to the abomination of Transubstantiation. You have a couple choices if you are in the Eastern Church:

i. Say that the bread and wine takes the hypostasis of Messiah every time this ceremony is performed making Messiah one person and millions of natures, not two natures.

ii. Say that the bread and wine take the substance of Messiah, while the accidents remain bread making Messiah's humanity omnipresent and therefore committing you to a Eutychian Christology.

McGuckin says on page 187 and 188 that the metaphysical transformation in the incarnation is the basis for adoring the bread and wine in the sacrament. (McGuckin, John A. St. Cyril of Alexandria The Christological Controversy [New York* Leiden, The Netherlands* E.J. Brill*Koln, 1994] 187-188) Then on this view you have a metamorphosis not an Incarnation. This is Eutychian.

104. The East says that God's essence is darkness. As Lossky says in Chapter 2 of *Mystical Theology- The Divine Darkness*. Yet the scripture says, 1 John 1:5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.

105. The East posits a union of ignorance with God, per Lossky's *Vision of God*. If the personality is the intellect and the intellect is suspended in a union of ignorance it is a loss

of personality. This is a pagan absorption theory.

106. The primary criterion for determining the truth of God in the Anchoretic Churches is called the Consensus of the Fathers. The East cannot seem to construct any coherent definition of the consensus of the fathers any better than Rome.

Do they mean that a priest has the liberty to say whatever does not contradict the consensus of the Fathers (whatever that means) or do they mean that he can ONLY say what is agreed in the consensus of the Fathers? Georges Florovsky says in his Bible, Church Tradition (Vaduz, Europa: Buchervertriebsanstalt, 1987) page 54,

“He [The Bishop-DS] must speak not from himself, but in the name of the Church, ex consensus ecclesiae. This is just the contrary of the Vatican formula: ex sese, non autem ex consensus ecclesiae. [From himself, but not from the consensus of the Church]...It is not from his flock that the bishop receives full power to teach, but from Christ through Apostolic Succession. But full power has been given to him to bear witness to the catholic experience of the body of the Church. He is limited by this experience, and therefore in questions of faith the people must judge concerning his teaching. The duty of obedience ceases when the bishop deviates from the catholic norm, and the people have the right to accuse and even to depose him...Christian authority appeals to freedom; this authority must convince, not constrain.”

107. The Eastern Church does not even have a definition of what a Church is. Georges Florovsky says in his *Bible, Church Tradition* (Vaduz, Europa: Buchervertriebsanstalt, 1987) on page 57, "It is impossible to start with a formal definition of the Church. For strictly speaking, there is none which could claim any doctrinal authority."

108. The Eastern Church's antinomianism, moral relativism and nihilism is revealed in the fact that a huge number of them reject capital punishment. This is a clear rejection of Romans 13 and shows how Patristic Theology ultimately ends in nihilism, pacifism and self-destruction.

109. If Only Persons Can Participate Not Natures, Then Human Nature Cannot Universally Participate in the Atonement; Thus No Christus Victor Per the Maximian soteriology, humanity participates in the atonement at the level of nature not hypostasis. Yet the Eastern Orthodox constantly make the argument that only persons act, not natures to deny the Calvinist Doctrine of Total Depravity. If only persons act then only persons can participate in the atonement. If the atonement is made for all and infuses into all then it infuses into all persons, thus Universalism. Universalism has been a popular belief in the Eastern Church from its inception and I am shocked that the East would allow such an innovation as particular redemption in their Universalist system.

110. Referring to God as Huperousia is a Denial of the Hypostatic Union.

Perry Robinson admitted, "If you had, trying to tar me with Gilbert's position would be obviously absurd. I don't separate the persons from the huperousia essence because I take the persons to be huper ousia also." If both essence and hypostasis are huperousia, then there is no hypostatic union.

You would then be left with an energetic union. If hypostasis is huperousia, energy is the only divine thing left for humanity to unite with in Christ.

Transition to Roman Ecclesiology

111. Gregory Nazianzus: Oration 21.271.7; Wherein Athanasius is stated to be “entrusted with the chief rule over the people, in other words, the charge of the whole world”. Not a Roman but the Bishop of Alexandria.

112. Registrum Epistolarum (Gregory the Great) Book V, Letter 43,

“For, as your venerable Holiness knows, this name of Universality was offered by the holy synod of Chalcedon to the pontiff of the Apostolic See which by the providence of God I serve. But no one of my predecessors has ever consented to use this so profane a title; since, forsooth, if one Patriarch is called Universal, the name of Patriarch in the case of the rest is derogated. But far be this, far be it from the mind of a Christian, that any one should wish to seize for himself that whereby he might seem in the least degree to lessen the honour of his brethren. While, then, we are unwilling to receive this honour when offered to us, think how disgraceful it is for any one to have wished to usurp it to himself perforce.”

<http://www.newadvent.org/fathers/360205043.htm>

113. Concerning men considering the title universal bishop; Gregory I Book V, Letter 21: “Still it is very distressing, and hard to be borne with patience, that my aforesaid brother and fellow bishop, despising all others, should attempt to be called sole bishop. But in this pride of his what else is denoted than that the times of Antichrist are already near at hand? For in truth he is imitating him who, scorning social joy with the legions of angels, attempted to start up to a summit of singular eminence, saying, I will exalt my throne above the stars of heaven, I will sit upon the mount of the testament, in the sides of the North, and will ascend above the heights of the clouds, and I will be like the most High Isaiah 14:13. Wherefore I beseech you by Almighty God not to allow the times of your Piety to be polluted by the elation of one man, nor in any way to give any assent to so perverse a title, and that in this case your Piety may by no means despise me;”

114. Council of Carthage (A.D. 419) Canon 39 “That the bishop of the first see shall not be called Prince of the Priests or High Priest (Summus Sacerdos) or any other name of this kind, but only Bishop of the First See”

115. *The Development of the Papacy*, by Hector Burn-Murdoch, pg. 184 wherein is stated that in the Council of Aquileia 381 “only Spain and Rome are not represented” proving that the early councils did not regard the primacy of Rome for in this council it is Ambrose who presides and influences the emperor showing “Milan was at that time more illustrious than that of Rome” Calvin Inst. iv.vii.2

116. Second Council of Ephesus (The Robber Synod) wherein 1.) The council would later be condemned at Chalcedon in 451 2.) Proves that the Roman bishops did not have the primacy at the early councils and though they protested the proceedings their complaints fell upon deaf

ears as if no recognized authority existed in them.

117. Francis Turretin's 7th Disputation; Whether it Can be Proven the Pope of Rome is the Antichrist

118. Concerning the Papal Bull In Coena Domini that was originally published in the 14th century, wherein the Popes were boasted to be the monarchs of the world. After much opposition from rulers in the western world and fellow Catholics, the bull was abrogated in the 18th Century due to the threatening nature of it.

119. The Assembly of Sorbonne in 1663 wherein no less than 36 Prelates constituted the Declaration of the Clergy of France of 1682, wherein the Pope was denied infallibility apart from the Church's consent and Papal Deposing Power *in toto*.

120. Canon 3 of the Fourth Lateran Council, 1215 A.D.; Concerning the deposing power of the Pope; Yet another doctrine disputed amongst the Catholics which many if I may say most, do not believe.

121. The Nullity of the Romish Faith by Matthew Poole; Pages 186-187 deal with the forgeries to establish the Pope's authority.

122. Peter was Not the Bishop of Rome. See *Peter and Rome* by COGwriter.

123. Origen's abhorrence of images and idolatry. Origen, *Contra Celsus*, Book VII,

"51. "But it is a difficult matter, even after much careful consideration, to perceive the difference between those who have received

a knowledge of the truth and a notion of God at different intervals and for short periods of time, and those who are more fully inspired by God, who have constant communion with Him, and are always led by His Spirit. Had Celsus set himself to understand this, he would not have reproached as with ignorance, or forbidden us to characterize as blind those who believe that religion shows itself in such products of man's mechanical art as images. For every one who sees with the eyes of his soul serves the Divine Being in no other way than in that which leads him ever to have regard to the Creator of all, to address his prayers to Him alone, and to do all things as in the sight of God, who sees us altogether, even to our thoughts."

64. "As, then, this act of self-restraint, which in appearance is one and the same, is found in fact to be different in different persons, according to the principles and motives which lead to it; so in the same way with those who cannot allow in the worship of the Divine Being altars, or temples, or images. The Scythians, the Nomadic Libyans, the godless Seres, and the Persians, agree in this with the Christians and Jews, but they are actuated by very different principles. For none of these former abhor altars and images on the ground that they are afraid of degrading the worship of God, and reducing it to the worship of material things wrought by the hands of men. Neither do they object to them from a belief that

the demons choose certain forms and places, whether because they are detained there by virtue of certain charms, or because for some other possible reason they have selected these haunts, where they may pursue their criminal pleasures, in partaking of the smoke of sacrificial victims. But Christians and Jews have regard to this command, You shall fear the Lord your God, and serve Him alone; and this other, You shall have no other gods before Me: you shall not make unto you any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow down yourself to them, nor serve them; and again, You shall worship the Lord your God, and Him only shall you serve. It is in consideration of these and many other such commands, that they not only avoid temples, altars, and images, but are ready to suffer death when it is necessary, rather than debase by any such impiety the conception which they have of the Most High God."

<http://www.newadvent.org/fathers/04167.htm>

124. I acknowledge that the current canon in modern Bibles is given to us on the authority of the Catholic Church. And I reject it. I reject the book of James as Ebionite heresy. And I am leaning towards 2 Peter and Jude being Non-Canonical as well. As Daniel B. Wallace admits, "From one perspective, this short epistle is the most disputed book in the NT canon as to authenticity. From another, the issue of

authorship is already settled, at least negatively: the apostle Peter did not write this letter. The vast bulk of NT scholars adopts this second perspective without much discussion. ”

<https://bible.org/seriespage/second-peter-introduction-argument-and-outline>

For the Historic Protestant view of the Canon see *A Scholastical History of the Canon of the Holy Scripture* by John Cosin and *Disputations* by Whitaker.

125. The Apocrypha was rejected by the Early Church as Non-Canonical.

See *Roman Catholic and Orthodox Faith Examined and The Apocrypha* by Steve Rudd.

126. Indulgences by Martin Luther, *Works of Martin Luther: With Introductions and Notes*, Volume 1, pages 13-25.

127. *Transubstantiation* By John Cosin, I suggest Chapter 7 Where is cited many Papists who have not believed the doctrine.

128. The Admitted Forgery of the Donation of Constantine in the Catholic Encyclopedia.

129. The Ignatius Forgeries. See *The 15 forged letters of Ignatius* by Steve Rudd.

130. *The History of Romanism* by John Dowling, Book VIII, “Popery Drunk With the Blood of the Saints, 1. Ingenious cruelties of Popery. Fifty million victims”